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A SOUTH AMERICAN DRAMA

I.

IT has been said that every country of South America was worse off for the *reforma*. While the leaders of the upheaval, which separated the colonies from Spain, were imbued with the principles which prepared the way for the great French Revolution, and which, in turn, accentuated them, existing conditions were not at all favorable either to the planting or the growth of liberalism in those countries. They have suffered, therefore, long and severely for the folly of those who attempted to force institutions on a people to whom both republicanism and the parliamentary system were entirely foreign. The further fact that the leaders were enamored of rationalism and the enlightenment, and therefore anti-clerical, complicated the situation still more. Difficulties of an economic nature added to the confusion.

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In the life of Gabriel Garcia Moreno, a faithful Catholic, and for a time President of Ecuador, the struggles and difficulties which were the part of each and every one of the South American republics in the nineteenth century, are reflected. He was born in the seaport of Guayaquil, on December 24, 1821, just six months before the capture of Quito by the Republican troops and the expulsion of the Spaniards from Ecuador. He was named Gabriel after his father. The family from which Gabriel Garcia Moreno sprang had all the advantage of ancient lineage and personal merit. His father, Gabriel Garcia Gomez, was born in Villaverde in Old Castile. In 1793 he put to sea in a frigate, freighted chiefly with his own property, and landed at Guayaquil. Here he settled and married Doña Mercedes Moreno, the daughter of Manuel Ignacio Moreno, Town-Councillor of Guayaquil and possessor of the Order of Charles III.

Garcia Moreno's parents were of a sincerely Catholic way of thinking. Gabriel Garcia Gomez was possessed of an agreeable and upright character, which made him very popular, and led to his being called by his fellow-citizens to high office in the administration of Guayaquil.

Gabriel Garcia Moreno was the youngest of a numerous family. His eldest brother became a priest. The second remained a layman, but was the author of a profound study of the Church's liturgy. The third, Pedro Pablo Garcia Moreno, later on became one of the richest landowners of Ecuador and the faithful supporter of his youngest brother. The fourth brother, Miguel Garcia Moreno, was later on entrusted with the administration of the State salt-mines. Besides these, Garcia Moreno had three sisters, all of whom departed this life in the odour of sanctity.

Young Gabriel's earliest years were spent amidst the unsettlement of constant revolutions. He grew up amidst the roar of cannon and the rattle of gun-fire. Thus it is easy to understand that the originally easy circumstances of his parents in the course of years took on an increasingly gloomy and difficult complexion: the exigences of the times did not permit of close attention to domestic affairs. The parents were chiefly concerned for the future of their youngest child; the older ones having already completed their education and being thus equipped for their start in life. Gabriel's case was different, but the pious mother, in the training of this, her youngest child, as in all things, trusted in God. His earliest years were spent entirely under her watchful care. Doña Mercedes was a good teacher both of piety and secular knowledge, and little Gabriel received his religious instruction from her, performing all the little religious exercises which she enjoined on him, while at the same time at the age of seven he could read and write with facility. His mental growth outstripped his physical development; he was a weak, sickly child, who liked to be with his mother, and his ardent love for her continued to the end of his life.

Strange as it may seem in the light of his subsequent career, in childhood he was timid and shy to the last degree. Darkness, thunder-storms, death, were to him causes of mortal terror. His father, himself a stranger to fear, sought by drastic means to change this defect of his son's character into

the contrary virtue. These methods of his father's were seconded by the events of times. At each fresh revolution young Gabriel had to look at streets filled with infuriated rabble or soldiers shouting and firing. Thus the boy became accustomed to danger and acquired a brave and fearless spirit. Then, just as steps were to be taken for the child to attend school, his father died. If hitherto the family circumstances had not been affluent, now, on the death of the breadwinner, they were such that the mother could not venture to place her youngest child at school; the money simply was not there. It must be remembered that compulsory education and gratuitous instruction did not exist in those days. In her distress Doña Mercedes addressed herself to heaven for help. She besieged God with tears and entreaties and a way was found; in the neighborhood of their home was the old Monastery of Our Lady of Grace where one of the Religious, Father Bétancourt, who was acquainted with the secret cares and desires of Doña Mercedes, expressed himself ready to teach Gabriel. So the little boy went every day to him. He applied himself with burning zeal to the acquirement of knowledge; his talent and quickness of understanding were marked and noticeable, so that in ten months he gained a thorough and accurate knowledge of Latin grammar. In the space of a few years he had absorbed all the learning with which Father Bétancourt could supply him. His teacher was full of admiration for young Gabriel's penetrating acuteness of mind, which could grasp the most difficult problems, but also he admired his wonderful memory and his zeal, which surpassed everything one is accustomed to find at his age. He was clear in his own mind that the talent of his pupil demanded continuation of his studies at a university. But as there was no university in Guayaquil, this meant that for the first time in his life young Gabriel would have to leave his native place and his mother.

This he decided to do. Through the good offices of his teacher, Father Bétancourt, two generous ladies, sisters, who lived at Quito, where the University was, expressed themselves ready to assist him to the extent of giving him board and lodging. So in the September of 1836, Gabriel Garcia Moreno, barely fifteen years old, took leave of his dear ones in Guayaquil and betook himself to Quito.

After a rough pilgrimage, Garcia Moreno reached his goal. He found a kindly welcome and the eagerly longed-for opportunity for study,

and set to work with great zeal and interest on the subjects of the preparatory course in philosophy. His teacher, Bonaventura Proano, quickly gauged the character of his new pupil and, although he was the youngest, entrusted him without hesitation with the surveillance of the corridors in which the students were allowed to stretch their limbs between lectures.

In September 1837 he entered the College of San Fernando, where he studied Philosophy, Mathematics and the natural sciences—the commencement of his higher studies in the strict sense. Here too, his remarkable zeal was soon apparent. Specialization had no attraction for him; he strove rather to give a good account of himself in all departments of human knowledge, taking an equal interest in literature, history, natural science, and poetry. He possessed the gift attributed to the great Roman statesman, Julius Caesar, of being able to occupy himself with several things at the same time. Often he might be seen in the lecture room with a book in his hand and at the same time following a lecture on quite a different subject. Suddenly called to the blackboard, he would put down his book, and there calmly without hesitation work out the half-finished problem. This of course was only rendered possible by a complete devotion of his young life to the pursuit of knowledge: festivities, meetings, clubs, societies, did not exist for him; he was constantly to be found amongst his books. He also gave himself with great application to the study of foreign languages: he had soon mastered, besides his own Spanish, the English, French, and Italian languages. Not last in importance—to all this must be added, in his early years, an ever increasing piety, the result of the good religious foundation which he had brought with him from the parental home. The young student was filled with such religious fervor, that he believed to recognize within himself the vocation, someday to serve the Lord as a priest at His altar. But Divine Providence decided that Garcia Moreno should not become a priest.

In the Shadow of the Future

In the choice of a profession which Gabriel Garcia Moreno had to make, the future cast its shadow before. He decided on the study of Law as his special subject, in order to qualify as an advocate (barrister).

His appearance at this time was striking and attractive. He was tall and well-proportioned; his eyes shone with intellectual fire, and his features

betokened all the magic and sincerity and warmth of disposition which won him all hearts. Hitherto he had kept aloof from all social functions and engagements in order to live exclusively for study. He now began to attend a meeting here and there.

At this time the name of Moreno first began to be heard amongst those who played a part in the political life of Ecuador. Since the foundation of the Republic, in 1830, General Flores and the publisher Rocafuerte had been alternately at the head of things. The latter had at first been an opponent of the General, but later on came to terms with him. As the constitution which the country had framed for itself did not permit of the re-election of a President on the expiration of his four years of office, Flores and Rocafuerte divided the power between them, so that one was President of the Republic, while the other was appointed Governor of Guayaquil. At the end of four years, they simply changed places. But now, when General Flores began to take measures to alter the Constitution in such a manner as to give the President a term of office of eight years, with notably enlarged powers, he once more broke with Rocafuerte, who went into exile in Peru and from Lima savagely attacked the President. In addition, General Flores, infected with the spirit of hostility to the Church which obtained in

the surrounding countries, had caused anti-religious clauses to be embodied in the new Constitution.

This stirred the passions of the people to the boiling point. Crowds patrolled the streets with the cry: "Long live Religion! Down with the Constitution!"

The president issued an edict compelling all civil, military and ecclesiastical functionaries to swear to the new Constitution. Most of the laity and some ecclesiastics complied, but the overwhelming majority of the clergymen and some good Catholics among the laity refused the oath of allegiance to an anti-religious Constitution. General Flores now embarked on a course of open persecution: he declared those who refused the oath to have forfeited all civil rights, confiscated their property and banished them from the country, and in order to burn his boats thoroughly, he made Parliament sanction a new tax on all citizens. This meant civil war. When the sentences of banishment and the edict of taxation became known, the people throughout the provinces rose to armed resistance. On March 6, 1845, General Elizalde together with the Garrison in Guayaquil threw in his lot with the people and a provisional government was set up.

ERNST GOERLICH

LABOR UNIONS TODAY

LOOKING BACKWARDS—LOOKING AHEAD

FOR an understanding of current labor-industry tension one would do well to survey briefly labor history in the aftermath of World War I. In 1919 powerful anti-labor groups under the aegis of the National Association of Manufacturers launched the famous "American Plan" open-shop drive. Crusading Americans, teachers, industrialists, professional people, and businessmen formed "Citizens Committees" to halt un-American, communistic labor leaders. Newspapers, speeches, hearsay, slogans, all were aimed to discredit unionism as selfish, anti-farmer, undemocratic, and unpatriotic. Public opinion, which has always umpired labor's game, turned thumbs down on labor tactics and union goals.

Then came the recession, and 1921 found 5,700,000 unemployed. Union membership in the

beginning of Harding's "back to normalcy" regime numbered 4,078,000; by 1929 there were only 2,800,000. Industry returned to business as usual, and the open-shop drive was declared successful. Several very bad strikes in steel, meat-packing, railroads, and coal were broken, in some cases, through federal injunctions.

Today labor leaders, remembering the trends of the past, fear a similar reaction and a setback. During the war wave of inflated patriotism considerable progress was made towards passing State legislation forbidding unions to organize closed and union shops. "The right of the individual to freedom in his choice of joining or not joining a union must be safeguarded" . . . so runs the motif of legislation of this nature.

Labor is baffled over the court battle to impose super-seniority for returned veterans, and at the

abortive attempts to enlist veterans as strike-breakers. Whole-page advertisements have announced everywhere labor's breach of contract through current strikes. Direct quotations from collective bargaining contracts were printed in bold face type, but carelessly omitted to print the whole text which exclude wage negotiations from the no-strike clauses.

To the mind of management, however, the deadliest and unkindest cut of all has come from labor's thrust to invade the sacrosanct province of management's function in industry. This has grieved management sorely. What precisely brought on this change? First the "Industry Council Plan," or tripartite—management-labor-public—boards which were to settle industrial problems. Such an instance, brought forth under war pains by the Government, we had in the War Labor Boards. Labor wanted such boards—and not the Government—to handle industrial management-labor relations during the conversion to war production as well as during the reconversion to a peace-time economy. Quite frankly labor tried to use the war crisis as an excuse for introducing an American translation of the vocational group pattern.

Then to plague management again, and to confirm its suspicion of invasion by labor, came the drive to unionize foremen (The Case Labor Disputes Act in Senate Committee carries a rider outlawing foremen unions). Came next the contention by organized labor that profits-prices-wages must be considered together in estimating a just family wage. Management was startled by the realization that its foreboding had been all too well founded. Labor did actually think it had, and the general consuming public in fact possessed a legitimate interest in prices and profits, and worse, in the companies' books! Well! And glancing knowingly towards the woodshed, management sat down greatly disturbed in mind, while hardier spirits among the so-called free enterprisers hurried off to found a new American scheme, called the Society of Sentinels, dedicated to the noble end of erasing practically all social legislation now on the books, especially the Wagner Act.

After the war's close, strikes. When the Government conciliators suggested voluntary arbitration and fact-finding, labor agreed to accept such binding decisions; management continues to sit tight inside its tent, glowering the while. So labor saw it in oil, automobiles, and in steel.

Things have come to a pass where we know that sizable wage gains of about 15% have been won in the automotive, in steel, oil and the packing industries. But feelers that came out of Washington awed and frightened labor and the public. Prices were to be advanced to bring about management's consent to wage increases. If such an inflation proves true, and wage increases come not from profits but from price increases, labor and the public realize only too grimly that the struggle to lift buying power and thus stave off another cyclical depression has been lost. Perhaps a marginal gain of a few cents, but by and large, the consumer will be in no better position to keep industry producing full turn than it did during the artificially-induced prosperity of the war years.

This summary brings the picture up to date, looking at things from the viewpoint of labor. It fears that all angles point to a repetition in broad lines of post World War I. And this after all the fine fuzzy talk and the rosy promises of freedom and economic security promised and advertised to the world during the war.

This is not to say that labor unions have not made great and positive strides during the past twenty-five years. First of all numerically: they have advanced from around four million members in 1920 to slightly more than fifteen million by 1946. This organized strength, along with enlightened public opinion, has furnished leverage for an unheard-of and practically revolutionary trend in social legislation aimed at aiding the unemployed, the aged needy, the farmers, and in general the sub-marginal and the poor. Legislation has also been put into effect controlling and equalizing somewhat the relative positions of capital and labor. Economic abuses have been harnessed to a large extent.

This is not meant to sound as if labor and unionization claim credit for all net gains; the depression-complex affected the entire nation and promoted the social consciousness of the people. But organized labor did help by molding and implementing public opinion as well as by direct political pressure. Nor has labor's interest been narrowed to its own distinct advantage; it has worked to uplift all the underprivileged, organized or not (Observe that along with wage settlements for industrial workers have gone proportional rises in income for white-collar personnel).

Perhaps most meaningful of labor's gains since

the last war has been the social and legal recognition of the natural right to unionize for purposes of collective bargaining. Flowing from the exercise of this right to bargain collectively the workers have scored rapid and significant gains: a) they have advanced far towards master contracts, covering workers in a given industry throughout the nation. This has aided distinctly to equalize competition for the vast majority of employers who sincerely wish to pay decent wages and to deal justly with their workers; b) through collective bargaining, unions have established procedures and initiated customs and institutions covering management-labor relations. For instance: 1) job security and seniority rights which protect a man's job against whims and arbitrary decision. Before a man can be fired or laid off certain fixed steps and procedures must precede . . . 2) speed-up and stretch-out can be largely controlled through dual, management-union job evaluation . . . 3) decent hours, vacation, night shift differential-pay, and overtime. Successful unionism has, moreover, furthered co-operative movements, and introduced many such plans into its own auxiliary program.

In regard to the promotion of self-help, mention must be made of the remarkable advance in education, civic and political alertness, and the sense of personal responsibility generated by rank and file union and committee activity. Lastly, in the sketchy summary of unionism's gains during the recent years . . . the progress made through union initiative in promoting racial and religious tolerance and social as well as economic equality.

These, then, are some of the gains marked up, mostly during the past decade, by labor and unions what though they seem to have failed of introducing any basic changes in the economic status quo during the war years.

What about trends pointing to the future? Or, of even more concern to all the public, what are the legitimate goals that should challenge labor in the future? What foreseeable pattern of change might we expect? More than that, what just course in the evolution of labor-management relations should be furthered?

To be sure, economic conditions will not remain static in a highly fluid industrial civilization. Pope Pius XII remarked in 1942 (Christmas Message) that the labor movement for the duration was immobilized by reason of war emergencies. But "this tranquillity is only apparent," for there can be no lasting industrial peace "until the scope

of such a (labor) movement be attained." What is this scope?

Some complain that the Wagner Act has failed because it did not sterilize industrial disputes. Evidently this was the reason for its enactment into law in 1935. But experienced labor leaders grasped the meaning of the right to bargain collectively for labor. Representative bargaining for workers in industry, as authorized by the National Labor Relation Act, was for them a means, not an end. Collective bargaining was to be an apparatus, a tool, with which to dicker and haggle for just concessions from management. For the workers themselves collective bargaining simply spells social recognition of the worker as man. To be able to sit down with management through elected representatives meant to the worker that he had graduated from chattel status to human status and dignity. It was a new procedure, entitling the worker to dignity and self respect. No longer need he cower, hat in hand, trying to explain why he thought his personal rights as a man had been infringed. When management accepts collective bargaining and sits down with the workers' representatives, management has taken the first step towards accepting workers as reasoning beings, not simply as "chattels to make money by, or as so much muscle and physical strength" (Leo XIII, RN., 11).

But collective bargaining, while it gave social status and human personal recognition to laboring people, could not be expected to end labor-management strife. Therefore it is not final in the scope of the labor movement. Why? Because a bargaining table is for haggling and compromise. It did give workers a chance to talk back without fear of groundless dismissal. However, as Pius XII summed it up recently: "the simple adjustment of agreement between two parties . . . employers and workers . . . cannot be established as a firm principle of the social order, even if it is inspired by the purest spirit of equity." (March 11, 1945.)

At Detroit, Industry and Church Meetings as likewise in newspaper editorials and Readers'-Digest-toned magazines, representatives of big business have thumped resoundingly for more teamwork from labor. Logically they describe the close natural interaction of capital and labor, unwittingly paraphrasing the words of Pius XI who wrote that "unless brains, capital and labor combine together for common effort, man's toil cannot produce due fruit" (QA., 20). But while

industrialists talk teamwork, they mistakenly overlook the fact obvious to any school boy ball player . . . that to play good ball with teamwork, a fellow must feel and know that he really belongs and shares in the success of the team. Collective bargaining signs on the players and stipulates conditions for playing the game, but of itself it does not bring teamwork and industrial peace. Far deeper lies the solution.

"Christian conscience," Pius XII insists, "cannot admit as just a social order which denies in principle . . . or in practice . . . the natural right to property whether over consumptive goods or the *means of production*." (September 1, 1944)

By justice, man's dignity as a child of God and a brother of Christ demands that he receive a living family saving wage. This includes "sufficient income to meet not merely the present necessities of life but those of unemployment, sickness, death, and old age as well." (Bishop's Program, 1939).

Look to the record for 1942, a so-called prosperous year, to discover just how many Americans may have received such family, saving wages. With a national consumers' income of 105 billion dollars and a consuming population of 41 million spending units (33 million families, 8 million single civilians) this is the score: A rough arithmetic average divides this national income into \$2,558 per spending unit. But in hard reality this wealth was distributed very differently: 30 millions of the 41 million units received less than \$3,000; 16.7 million units less than \$1,500, while about 10 million spending units made \$3,000 and over. An estimated family saving wage for 1942 was conservatively fixed at \$2,800. Over 60% of spending units received less than the estimated adequate family income. A rather sorry commentary, one would suggest, on the distribution of industrial wealth which Pius XI maintained should be so directed that "the good of the whole community be safeguarded." (QA., 17). With maldistribution of national consuming income apparently quite obvious, one is not hard put to understand labor's contention that unemployment and depression are the plain result of inadequate purchasing power in the hands of the consuming public. (Figures from OPA, Division of Research, 1943.)

To hold with the free-enterprisers of industry that full production is the need of the hour is simply to belabor the obvious. What counts is that men realize that adequate buying power de-

termines demand and full production. This is no question of which is first, the egg or the chicken. The gears of industry mesh when men have the wherewithal to buy industry's products. That is why Pope Pius XI was so insistent that "the wage scale must be regulated with a view to the economic welfare of the whole people" (QA., 19).

When one mentions depression, one has touched the evil that plagues most industrial workers, and in fact, all workers . . . unemployment. And this stands as another indictment of our economic systems in labor's viewpoint. How can a man support his family, except by working on his own property or with the productive property of others? Work is natural to man. By it he is bound by necessity to support himself and family; in work, man perfects himself and furthers creation. Work carries a profound dignity because it is intimately connected with God's glory, man's personal advancement and self perfection (by exercise of mind and body to put meaning into formless matter), and lastly because by work alone man vindicates his personal dignity and right to support self and raise a family. All these are natural, God-given rights.

In enforced idleness man feels lost and deprived of self-respect. He is demeaned because he cannot use his facilities to earn his and his family's living, nor can he exercise his creative faculties of body and mind. Man needs work, and rightly asserts that any and every economic system must provide him with work.

Henry Kaiser was ridiculed by one of the modern classical economists (Haney, *World Telegram*, October 19, 1944) because he made bold to say "mankind has asserted a new right as more basic and fundamental than any; namely, the right to work. If private industry and private finance cannot assure this essential they are doomed." Mr. Kaiser was facing facts squarely. Today in our mass production economy men have a just right to demand job opportunities. Only by means of a job can the masses of industry-dependent workers exercise their natural right to the means of supporting themselves and families. In fact Pius XII says "the right to work (is) the indispensable means toward the maintaining of family life." (Christmas, 1942.) Yet the worker of today is "opposed by a machinery which is at variance with nature and with the plan of God in creating the goods of the earth." (Christmas, 1942).

Though we have mentioned but two notorious

failings of our present economic system, they indicate plainly why labor talks so persistently of guaranteed annual income, of sixty million jobs, and of a share in profits. Man as man, and as the image of God and the brother of Christ can rightly demand that his contribution to society by brain, sweat, and brawn deserves relative freedom from fear and insecurity.

Although the wage contract is not in itself unjust, some form of profit-sharing seems called for. "In the present state of human society we deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership. In this way wage earners are made sharers of some sort in the ownership, or the management, or the profits" (Pius XI, QA., 19). At the close of the last war our American bishops had already asked that labor be given "a proper share in the 'industrial management' of industry." Of the eleven proposals for a more equitable economic system, this one of co-management and profit-sharing alone remains unfulfilled.

In 1944 our present Holy Father advised the same partial solution by saying that "where big business shows itself more productive (than small business) there should be given the possibility of tempering the labor contract with a contract of co-ownership." (September 1, 1944).

In themselves, however, profit-sharing and variations of co-management plans do not spell in any detail what Pius XII referred to in addressing the Association of Italian Catholic Workers: "It is now time to abandon empty phrases and of thinking along with *Quadragesimo Anno* towards a new organization of the productive forces of the people." (March, 1945).

The Pope was referring to the vocational group system so wisely advanced by Pius XI (QA., 23 ss.) While conditions in each country would suggest specific arrangements, Pius XI called for a new general economic set-up where men would be organized into organic groups according to their functions in society, not stratified artificially as today by reason of hiring or being hired. In our present system we are organized in society according to parallel and like interests . . . both classes, employers and employees seeking greater returns for themselves. They are organized to oppose each other. In a functional organization they would form common-interest groups. Thus economic society would be subdivided into basic economic groups, embracing in each field, such as mining, agriculture, steel, owners, workers, and

the public. Such tri-partite boards would oversee a given industry at plant and regional levels. Top representation from each vocational group would integrate all industry in an over-all National Industry Board, or Council. Technical processes, production quotas, prices, raw material supply, labor conditions, yes, even profits, would fall to the province of such industry councils. Unique in such a system is the social implication of production primarily for service and only secondarily for profit, plus the overwhelming change from the present scheme, in that artificial opposition of classes in society would end. Again men would be grouped according to their contribution to the common welfare, according to their occupation. Individual workers would no longer stand alone and unprotected, forced to choose between economic domination and state domination. As to the state itself, it would stand by to urge and curb, to guide and restrain in the interests of the commonweal.

This vocational group system represents but one of the new institutions needed in society before peace can be restored . . . economic, social, and international peace. It must always be born in mind that along with such institutional reforms, affecting not only economics, but law, politics, educational, and social organization, a reform of morals must go hand in hand. Neither is sufficient without the other, but the moral reform takes primacy.

How do labor unions fit into this plan for reorganizing the present society? Briefly, they must advance reform mainly in the institutional field of new social devices and procedures. In a civilization as highly integrated as is ours, such reform will be brought about in the main through the gradual pressures of organizations, such as labor and other educational associations. All such technical details as to techniques and degrees of co-management by labor in vocational groups must evolve from experience at plant and department levels. A superimposed industry-council plan, one not organically wrought at production levels, would very likely encumber and choke industry by its very dead, top-heavy weight.

For social reconstruction, organizations do not suffice. As Pius XII challengingly declared in 1942, "no conscientious Christian may remain slothfully neutral in this great spiritual combat where the stakes are the construction, nay, the very soul of the society of tomorrow." Personally and through group action each and every sincere believer in the dignity of the human person must

throw his weight into the struggle for reform in the complementary spheres of morals and institutions. "No one can stand by idly and watch the calamity run its course. Good people of the earth must gather together . . . in the solemn vow not to rest until in all peoples and nations a vast legion be formed of men who, bent on bringing

back society to its center of gravity which is the law of God, aspire to the service of the human person and of his common life ennobled of God." (Christmas, 1942.)

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OPPONENTS OF NEGRO SLAVERY

FIVE years after their arrival in Penn's colony and the founding of Germantown, in 1683, a small group of German pietists, who had come to America in the ship "Concord," adopted and published a declaration protesting the traffic in Negro slaves in Pennsylvania. They reminded their fellow colonists: "In Europe many suffer suppression for conscience sake; here human beings, whose skin is black, are held in subjugation." Years ago E. Bettel remarked, in his "Notices on Negro Slavery in America": "To this body of humble and almost unnoticed philanthropists belongs the honor of having been the first Association who ever demonstrated against Negro Slavery."¹)

While honor is due to these German pietists for the protest they signed on April 18, 1688, it is certain they had predecessors among Catholics. Fr. John Lenhart, O.F.M.Cap., in a recent issue of the *Franciscan Studies*, has established proof that two Capuchins had fearlessly attacked the institution of Negro slavery in Cuba in 1681. But while the German Quakers of Pennsylvania were opposed merely by indifference, the two missionaries suffered persecution for having dared to champion the rights of Negroes disregarded by dealers and owners with the connivance of public authorities. An attempt by the provisor, or vicar, of the bishops of Cuba, to stop their preaching having failed, the two Capuchins were first placed in custody in a monastery, but ultimately, after their separation, in two different castles. Undaunted, they appealed to the Sacred Congregation of the Propaganda in Rome.

It was in 1680 Fr. Francis Joseph of Jaca, a Spaniard, had arrived in Havana in company of Fr. Epiphanius of Moirans, a Frenchman. The institution of slavery was not new to them; they

had observed it in South America where both had labored for a number of years. They evidently began to denounce the traffic in and the ownership of slaves soon after their arrival in Cuba. The arguments advanced by the two friars were based on the sound foundation of the natural law ignored by the dealers in slaves and also by those who bought and used them. The owners were told, therefore, that they lacked a just title of ownership and hence had no claim either to the person or the labor of a negro slave. Fr. Lenhart states in this regard:

"Fr. Francis Joseph . . . declared that Negroes who had been carried away to be sold and kept as slaves were in reality not slaves at all, that their supposed owners were bound in conscience to set them free, together with their children, and that these owners were also obliged in conscience to pay them for the work done in the past and that to be done by them in the future."²)

The two Capuchins, having thus established their case on a far sounder foundation than that of philanthropy, went even farther by refusing absolution to all who did not promise to set their slaves free and to pay them wages for the work done by them while in slavery. The members of the master race became highly indignant, of course. "They tried to justify themselves with the contention that they had bought the slaves in good faith and had therefore acquired a just title of ownership." The very thing the Capuchin Friars denied. Ultimately they presented to the Congregation of the Propaganda eleven propositions which the Cardinals were asked to condemn as erroneous and prohibit under pain of censure. The first three reveal the trend of the Friars' arguments:

"1) That it is lawful to enslave Negroes and other savages by force and fraud when they have done no

¹) Seidensticker, O. Die erste deutsche Einwanderung in Amerika. Phil., 1883, pp. 80-81.

²) Loc. cit., Vol. 6, June, 1946, p. 199.

wrong. 2) That it is lawful to sell or buy such innocently enslaved Negroes and other savages, and to dispose of them in any other way. 3) That it is permitted to buy slaves indiscriminately in case innocently enslaved men and women are mixed with justly enslaved ones and are offered for sale. 4) That the buyers of slaves are not obliged to investigate whether the slaves offered for sale are justly or unjustly enslaved, even though they know that many of them are enslaved unjustly."³⁾

Thus right of ownership of slaves was argued from sound premises. To render the decision asked for by the Capuchin missionaries was outside the competency of the Congregation of the Propaganda; therefore the Cardinals instructed them to apply to the Holy Office which could make a decision such as that requested by them. But this does appear from the documents which have to do with the case, "the Cardinals in Rome were

well disposed toward these champions of the downtrodden slaves. They succeeded in having them extradited, and then set free. The superiors of the Capuchin Order gave their complete moral support in Rome to their courageous subjects. Numbers of Capuchin missionaries in Africa and America made common cause with these champions of the Negro. The case of the two Capuchins was a *cause célèbre* in the administration of the Spanish colonies in America."

It is fortunate the memory of these two early opponents of Negro slavery in the New World should have been rescued from oblivion. Their names should be held in esteem and recorded side by side with those of the intrepid opponents of the witchcraft craze, among whom Fr. Friedrich von Spee, S.J., is one of the most famous.

F. P. K.

Warder's Review

Dangerous Corruption

EVERY war our country has engaged in has resulted in an aftermath of scandals. One is not astonished, therefore, that men whose chief purpose in life is money-making should have again succumbed to the temptation to profit from circumstances which have in all ages favored enterprisers and dealers of all kinds. But when members of the armed forces, even officers of high rank, are accused of shady and dishonest transactions, it is a matter to be regretted. The charges voiced by Senator Brewster, a member of the Senate War Investigation Committee, and which, he said, were leveled at officers of high rank by a "responsible, high ranking officer in the Army Intelligence Division," should not be permitted to be "forgotten." The honor of the Army demands these accusations should be investigated and the culprits, if any, brought to trial. Irregularities, which "went right up to the top ranking Generals," should not be passed over as if they were inconsequential.

Almost a month before Senator Brewster made the statements referred to, Mr. James P. Warburg published, in several installments, a "Report on Germany, The British and U. S. Zones," in the *New Statesman* of London. It is in the second installment, issued on August 17, Mr. War-

burg, whose articles are factual and objective, reveals the following astonishing observation:

"The greatest weakness of the U. S. Military Government (in Germany) is the bad example set by the often undisciplined behavior of the troops and the luxurious manner in which many of the top officials live. This is partly due to the Army's methods of billeting and providing mess facilities, partly to the relatively high pay of the personnel and the low rate of exchange. Unhappily it is even more due to participation in a flourishing black market, in which American cigarettes, at ten marks apiece, are the currency. In this Alice in Wonderland world of plenty, in which Americans live, surrounded by hunger and privation, a second-hand small German car can be bought for five to ten cartons of cigarettes."

And the consequences? "Dealings of this sort not only cause bad feeling but show American soldiers and officials to be venal and corruptible. Too often, standing with Germans in a queue outside of a food shop, one may hear one Hausfrau say to another: "Once it was *Parteibonzen* (Nazi big shots) who had it soft and feathered their nests; now it's the Americans."

All such scandals are water on the mill of those who foster the belief that the class now so largely in control of political, economic and financial affairs is rotten and that, having played its role none too well, it should be driven from the scene back-stage.

³⁾ Ibid., p. 207.

The Black Market, an Evil Thing

IF, as St. Augustine says, it is morally wrong to buy cheap and to sell dear, if it is sinful to seek profit at the expense of those in need then, evidently, the men who sell on the black market are companions in guilt of thieves and robbers. Thus far with us they have been dealt with all too leniently; according to a sound Christian standard of morality their actions are not merely culpable but should be dealt with severely. A great churchman in days gone by, St. Antonino of Florence, held that no power should be allowed to individuals by the State of exploiting for their own ends the food and other necessities of the people.

Following in the footsteps of one whose influence on "the business morals" of so great a mart of commerce as was Florence in medieval days was so decisive, the Vicar General of Port of Spain, Fr. Francis Flavin, of the very same Order of which St. Antonino was a member, early in August communicated to the clergy of the Archdiocese the following official announcement:

All the Fathers are aware how great an injury is being done, to the poor especially, by the growing menace of the Black Market. It is our clear duty to our people to tell them the plain moral issues that are at stake. Buyers in the Black Market are, generally speaking morally free from sin, and where the poor are concerned it can be taken that this is always the case. Buyers who are not forced by necessity should be persuaded to refrain from supporting the evil thing. Those who sell in the Black Market are trading on the necessity of others. They sin against the Seventh Commandment and when their dealings mount up to grave matter they are bound *sub gravi* to make restitution to their victims. Parish Priests must regard instructions along these lines as a pastoral duty to be done regularly while the evil persists.

'Those against whom this declaration is directed, were certainly not pleased by such interference in "their affairs." "Business is business," and let the priest tend to his own affairs of a spiritual nature! The anti-clericalism of the past two centuries emanated to a large extent from those whose lust for power, whose greed for wealth and love of luxury brooked no interference with their transactions. Canon Law had a very unpleasant way of disturbing the schemes and conscience of profiteers and to demand restitution. With the example of England in mind, where the merchants were not fettered by any considerations such as those Catholic moralists and canonists imposed on "business," the members of the third estate on

the continent wished for the liberty of action enjoyed by their British rivals and therefore joined the philosophers in their attacks on the Church and clergy. It was then men came to forget such good teachings as these: "Temporal goods are given to us to be used in the preservation of our lives." Therefore, St. Antonino adds, "production is on account of man, not man of production."

The Fruit of a Great Tradition

AS Faust, the prototype of "modern man," an active and altruistic agnostic, contemplates the work of colonization accomplished by him, he exults in the thought:

The traces cannot, of mine earthly being, in aeons perish . . .

It possibly did not occur to the great poet-philosopher, the creature of whose fancy Faust is, that his words applied with far greater justice to one whose fame is indeed imperishable: St. Benedict, the founder of western monasticism, and thereby the savior of European civilization. It has been said by a great French historian, Viollet le Duc, "the rule of St. Benedict is perhaps the greatest historical fact of the middle ages," while John Ruskin thought to its author should be applied the words of the Bl. Virgin's song: 'Blessed be the Lord God of Israel, for He has visited and redeemed His people.' To grasp fully the greatness of this truly remarkable man one must know the times into which he was born. Viollet le Duc says in this regard, unconscious of what a not too distant future, our own days, would bring:

"We who live under regular governments and in legally protected society, can only with difficulty conceive the disorder which followed the fall of the Roman Empire of the West. Everywhere ruin and destruction—the triumph of brutal force, the loss of all respect for human dignity, the cultivated land trampled by famished multitudes, the cities devastated, entire populations driven out or massacred, and over all this chaos of society in agony, wave upon wave was the inundation of barbarians as tides upon the red sands."¹)

It was on this scene St. Benedict came and it was eventually from Monte Cassino, wantonly destroyed by our aviators and artillery, men went forth, who, not to mention their better known accomplishment, "sowed among servile and degenerated races," to again quote the distinguished author of the great *Dictionnaire de l'Architecture*

¹) Quoted by Ruskin in "Mending the Sieve." Verona and Other Lectures. N. Y., 1894, pp. 153-155.

ture, "the first seeds of independence and liberty, and opened to them, as the last asylum against distress of body and soul, inviolable and sacred houses of prayer."

A hundred years ago there came to our country from Bavaria, where every Benedictine monastery had been closed and robbed by the disciples of the Enlightenment at the beginning of the nineteenth century, a monk, P. Boniface Wimmer, with a few companions. His arrival was not heralded to the public by the press; he was not invited to address Congress, as Robert Owen, who came from Scotland to engage in a communistic enterprise, had been; nor did Wimmer enjoy for his foundation such support as that Horace Greely extended to the American Phalanx which was to realize the communistic theories of Fourier. But while the numerous communistic utopias established on the American continent have failed, not infrequently after a few years of existence, the rule of St. Benedict again proved its worth. In an astonishingly short time after the coming, in 1846, of the Bavarian monk to the United States, St. Vincent Abbey of Latrobe, Pennsylvania, was an accomplished fact, and soon priests and brothers left their first home in the New World to engage in planting still other monastic institutions here and there the country over. Although the monks of early St. Vincent were with few exceptions Germans, Abbot Wimmer never neglected an opportunity to provide for the spiritual needs of immigrants other than those he had come to America to aid. The present flourishing Abbey of St. Prokop at Lisle, Illinois, was founded by natives of Bohemia who went to Chicago from St. Vincent, and Wimmer would have established the Benedictines also among Poles had the Polish Father in his community been willing to accept the task. The letter addressed by the Abbot to his unwilling subject, which has not yet been published, reveals both the firm faith and the zeal of its author.

Conditions of society today resemble those St. Benedict knew when, so Ruskin thought, Rome was "the most godless city of the earth." Those who believe in the ideals he preached and practiced will not lack opportunities to emulate the example of the monks who undertook to reestablish civilization on a better and firmer basis than that which had crumbled away. The same problems exist today. Wimmer's coming to our country in 1846 may have a providential meaning the full portent of which we are not yet able to discern.

Newspaper Poisoning

A CHANGE of ownership and policy experienced by the *Post*, published in Colorado's metropolis, is described by Roscoe Fleming in the *Nation* as a "Revolution in Denver." "Here is a newspaper," he says, "which from the standpoint of either ethics or professional proficiency has been for years perhaps the worst paper published in any large city in the United States, yet it has regularly made from \$1,000,000 to \$1,500,000 a year, ranks as the richest in its size-field, and has almost saturation circulation."

The possibility to make a newspaper pay depends on circulation. No bad paper could long exist if it lacked the backing of the people. According to Mr. Fleming, an experienced journalist:

"Denverites have always had to choose between the *Post* and the morning Scripps-Howard *Rocky Mountain News*, a much decenter and quieter paper than the *Post*, with a circulation, perhaps for that reason about one-third as large."

Men and conditions being what they are, the author of the article reckons with the possibility that the new *Post* may absorb the *News*; Denver would, in that case, be added "to the list of monopoly newspaper towns." And this, he apparently fears, may come to pass even though Roy Howard should "loosen his purse-strings to keep up with the aggressive administration and enlarged budget of the *Post* today."

And the reason? "If you have been raised on a paper like the old *Post*, your taste may be spoiled for anything better." Possibly even for an ably edited, fearless Catholic daily which would eschew scandals, and detailed relations of crimes, while avoiding the banalities and vulgarities all too many secular dailies are guilty of. Partly because they must, for financial reasons, cater to the mass whose tastes by this time have been rather thoroughly contaminated. St. Jerome confesses the Prophets were at one time distasteful to him because, although fasting and doing penance, he had accustomed himself to reading pagan authors, Plautus among others.

What has happened to our people, Gerald Stanley Lee, a magazine writer of thirty, forty years ago expressed in these words:

"The spelling book fallen into the hands at last of anything that gets permission to be born, has become the nurse of lust and the schoolmistress of crime. We compel our thieves to learn the alphabet that they may know where and how and why to steal. Murderers are trained to read each other's murders. Suicides read and

hang themselves. Anarchists are drilled in hate and kept informed of wrath. A school of literature is devoted to adultery. Lewdness has its daily and weekly press. Disease has its poets. Mobs have their books. The riot that fills the streets is a paper riot first . . . Ignorance can be subscribed for. It can be hired by the years."

In such manner have evil tendencies and corruption been fostered throughout the nation for years. Newspapers and magazines have carried, and continue to carry contamination of morals into the home, their makers claiming all the while: "We give the people what they want." And that is no mere subterfuge advanced by the business office. A vast number of newspaper readers would not wish the daily they are devoted to, to clean house. The news editor of the *Denver Post* told students of journalism at the University of Colorado he had received many letters asking him "not to change either the paper's format or its policies."

St. Jerome, in a letter to Damasus, describes the vision which revealed to him the danger he was courting by reading pagan authors. How the present generation can recover its health after newspaper poisoning is a problem.

Planning and Zoning Not Enough

MANY of the problems which are now leading the people to believe planning and bureaucratic control desirable, have their origin in the disregard for the public weal and the welfare of future generations, characteristic of the men who sought their fortune on the frontier. They were speculators rather than true builders of a civilization. An exhausted soil, wasted timber resources and depleted mineral stores are sad reminders of a policy which refused to curb the tendency of the individual to get rich quick.

The ugliness of many a city of our country is an inheritance from the days of the pioneers. One of our leading Americanists remarked some years ago: "Relatively dull as Zacatecas (Mexico) is, it is in striking contrast to an exbonanza in the United States . . . It (like its type in all Spanish-America) *was not merely a place for gutting the earth* (italics ours). Even among miners was the home idea as it never was with our Virginia cities."

So today we must not merely spend millions of dollars to stop soil erosion and redeem the land, but we must plan and zone with the intention to remove the results of uncontrolled private

ownership in land and what not. In Oregon early in the present year Governor Snell appointed a committee with the instruction to study conditions existing in the fringe and rural areas of the State and to report to him before the next session of the Legislature. The reason for this departure is expressed in the following statement:

"Oregon has one large city and a great number of smaller ones from 500 to 25,000 population, most of which do not have any type of zoning or planning regulations. With the impact of the war, industries sprang up all over the state, and for the first time cities, particularly the smaller ones, became conscious of the need for regulation and zone control. What would have been good residential areas are now populated with both industrial and residential developments, and what would have been excellent industrial areas are now partially spoiled by residential and similar uses."

The conditions spoken of prevail in many other parts of our country. They are not, however, a creation of the war years; they have their origin in the crass individualism of the last century which brooked no interference with the supposed right of the enterpriser or speculators to do what suited best his intention to profit and accumulate wealth.

What the Governor of Oregon had in mind when he appointed the committee, appears from the following statement:

"It will be the function of this committee to develop a type of control for fringe areas outside of incorporated cities, to give some authority to boards of County Commissioners, co-operating with municipalities, to bring a measure of order out of the chaos now developing adjacent to and around cities. Farming areas need not be affected by this proposed legislation, but there must be an understanding of what is right and what is wrong if cities are to grow and expand in an orderly fashion."

It is highly desirable our cities, large and small, should henceforth "expand and grow in an orderly fashion." But the right and wrong of city-planning ultimately depends on a strong sense of moral rectitude in the citizens and an enlightened civic conscience, if it is to accomplish its purpose. The idea expressed by Leo XIII in another connection, "that no one lives in the State to himself alone," should lead men to accept the obligations consideration for the common good imposes on them.

Contemporary Opinion

INTERNATIONAL wars and industrial strife are the same in origin, nature and results. The remedy for both is the same: it is the establishment of the rule of law in place of freedom to fight. There should be an International authority able to settle international disputes and there should be an Industrial authority able to settle industrial disputes. The Popes in the Social Encyclicals and other utterances have shown the way. They have advocated vocational groups which would function by means of Industrial councils . . . But, as Pope Pius XII pointed out in his Five Peace Points, machinery is not enough without the right motive power, and the right motive power means the spirit of justice in place of that of self-seeking.

HENRY SOMERVILLE
The Canadian Register

Dom Christopher Butler, writing on Christian Education, sums up very well the great wrong trend in which we are living, how "the great educational movement of the nineteenth century directed itself not to making parents able to pay for their children's education by insistence on a just wage, but to making education compulsory. In the circumstances this meant the provision of free education by the State, or the Local Government authority. This in its turn has meant that secular authority, by controlling and providing so much of the cost of education, has secured in almost equal measure the control of education itself." And that is the pattern which is reproduced over and over again because we have not, as a nation, wanted to see high wages, personal responsibility and freedom of choice, but have adopted a quite different pattern, which is increasing more and more the daily minute supervision exercised by public authorities over private people.

The Tablet
London

For a fortnight now the Postal Strike has practically cut Bombay off from the usual normal communications with the rest of India . . . The climax was reached when in response to the Trade Union demands, about a quarter of a million workers went on strike in the city, and most business was at a standstill. We may laugh for a

moment with A. C. G. of the *Times of India* when he pillories the strikers in his amusing parody of John Masefield's "Sea Fever."

"I must go out on strike again, for the thought of
a good day's toil
Is a sad thought and a mad thought that makes
my anger boil."

But the effect of the strikes on the man in the street is not pleasant to contemplate . . . It is the common man who suffers most. The epidemic of typhoid which is raging in Bombay at present is said by many medical men to be one of the consequences of the Sweepers' Strike. The Postal Strike must hit the middle and lower classes of the city very hard, for not only does it prevent ordinary business, but it cuts men off from communication with their families and loved ones. And the future is even worse to contemplate. We are not entering into the rights and wrongs of the postmen's demands, but the disbursements of huge sums of money in salaries must upset the economic balance in the country and send prices up in an increasing spiral. What will happen then to the middle-class men and women whose earnings, in spite of dearness allowance, hardly enable them at present to make both ends meet? The prospect is decidedly unpleasant.

*The Examiner*¹⁾
Bombay

Save! Save! Save! Save paper! Save grease! Save this! Save that! Daily the gospel of thrift is dinned into the ears of the housewives via the air lanes. Has your printer warned you to order envelopes at least three or four months in advance because they are hard to get? That's the story we have heard for the past four years. Hence we are somewhat irked when day after day in one day we receive four copies of the same bulletin from OPA . . . single sheets each in a separate 7x11 manila envelope. Other government agencies have been equally prodigal in this use of a scarce item. We have protested several times but never have they used one of these expensive envelopes for a reply. In the first six months of 1946 OPA used 377,000,000 envelopes against 283,000,000 in all of '45. The extent to which OPA propagandized the country should be of interest to all taxpayers. It spent \$12,500,000 in

¹⁾ A Catholic weekly, carefully edited by Jesuit Fathers.

the four months prior to the agency's temporary demise on June 30th. Use of government funds for such purposes has now been denied OPA by Congress and they must spend their \$101,000,000 for continued operation and enforcement purposes.

Employers' Association of Chicago
Employers' Service Letter

Of course labor has power but facts would bear out a number of things. First, there would be no object (*sic!*) in organizing if organization did not bring power; secondly, that the talk about abuse of labor's power comes mostly from the sensation mongering daily press which never takes its readers back of headlines and events for a genuine look at the issues which provoke action on the picket line and otherwise.

So the UMW shuts down the mining industry! So the UPWA shuts down the meat packing industry! . . . Do the newspapers, the papers that always publicize labor's power, do they tell you about the miners who spend most of their living days under the ground, about the tragedies of mine disasters . . . do they tell you about the hazards, diseases and low wages and haphazard work weeks of packing, etc.?

Do these papers have one iota of social consciousness? They look first for the headlines and justice becomes a by-product and too often not even that!

*The Packinghouse Worker*¹⁾

Common sense and Christianity agree that the world cannot be either peaceful or prosperous should war victors set about to create economic slums in the heart of Europe. Measures aimed at reducing future generations to an agricultural level involve injustices which, later, will take their costly toll from those peoples responsible for such enslavement. Such action inevitably generating cesspools of hate in the heart of Europe will infect the world with germs of future wars and social disintegration. Generous and realistic application of the Good Samaritan's doctrine can save millions and millions of lives throughout Europe, otherwise doomed to inevitable death.

MSGR. DONALD A. MACLEAN
*The American Journal of Economics
and Sociology*²⁾

Fragments

FROM a lecture on the "Rejection of the Law" by Fr. Alphonsus Bonner, O.F.M., S.T.D.: "We are now in a period of transition such as were the Dark Ages; but the Dark Ages were moving towards a Christian civilization, whereas we are moving rapidly away from Christian civilization."

The social revolution through which we are living everywhere in the world, says a writer in the *Holy Name Journal*, is especially intense in countries like Cuba that depend for almost everything on the outside world. Sugar depends on price fixing and quotas elsewhere. Cuban imports are the result of economic trends in the United States.

Having spoken of the "ambivalence and confusion evident on every page of the closing chapters" of Ralph Ingersoll's book "Top Secrets," a reviewer in the *Nation* summarizes his observations in the following statement: "The Soviets have given up their international revolutionism, but it is the duty of America to force Britain to accept in Europe a social structure which will be a compromise between the prevailing Western view and communism. At the same time we should not be too concerned about the possible demise of parliamentary institutions."—Indeed an *olla podrida!*

An article on "Farmer Co-operatives," by Homer L. Brinkley, published in the *American Federationist*, expresses the opinion: Few workmen realize that one-half of America's farmers are partners in one of the greatest non-profit enterprises the world has ever known—the Farmers Co-operative Movement.

Do what you may, says the distinguished author of "Democracy in America," there is no true power among men except in the free union of their wills; and patriotism and religion are the only two motives in the world that can long urge all the people towards the end.

"Youth—unguided youth—will be wild," said Very Rev. D. P. Kennedy, lecturing at the fifth annual conference of the Society of St. John Bosco, Dublin. "But unguided youth is powerful and terrible, in the control of unprincipled leaders."

¹⁾ September 6, 1946, p. 2.

²⁾ April, 1946, Vol. 5, No. 3, p. 364.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

To Implant the Vocational System:

A Program Submitted to the 91st Convention of the C. V. by the Director of the Central Bureau

WHAT is today known as the Central Bureau of the Central Verein was contemplated by the Convention of our organization held at Cleveland, Ohio, in 1908. It took shape early in 1909, when the speaker was appointed supervising director for the time being, as he thought. In the fall of that year the Centralstelle employed an office manager who helped to inaugurate the first feeble efforts of the Bureau. It was in this very city, Newark, the Committee on Social Propaganda—now Social Action—submitted its first report to the President and the Executive Committee of the Central Verein. Signed by Nicholas Gonner, as chairman, John B. Oelkers, Very Rev. G. W. Heer, Rt. Rev. Joseph Soentegerath, Joseph Matt, Joseph Fry, and F. P. Kenkel, the account of the work performed as well as the recommendations submitted by them make interesting reading today. Having dwelt on the retreat movement inaugurated by the CV, and what had been accomplished, the report goes on to say:

"Furthermore, we direct the attention of the Executive Committee to the importance and necessity of social courses, for those of our Catholic men who have enjoyed the fruits of an academic training, as well as for the masses of our Catholic people. Such a course in social studies took place recently at Spring Bank, Wis., under the personal management of Mr. F. P. Kenkel, member of our committee and director of the Centralstelle. The lectures at Spring Bank were held by the ablest Catholic sociologists of the country; Rev. Dr. Ryan, of St. Paul, Rev. Dr. Kerby, of Washington, Rev. B. Otten, S.J., of St. Louis University. Rev. Father Hoffman, of Effingham, (Ill.), spoke on the Catholic Volksverein and its Centralstelle in M.-Gladbach, Germany. Priests and laymen of divers callings from all parts of the country attended and followed the lectures and discussions with intense interest, and it was the general wish that such courses be made a permanent institution of the Centralstelle. Convinced of the success of the course at Spring Bank, the committee has resolved to inaugurate two courses during the coming year, one in the West, another

in the East. Hardly less important would be a series of popular lecture courses, such as were successfully conducted last winter at St. Paul, Minn., under the auspices of the Centralstelle. If possible, such courses should be held in all larger cities, and the Centralstelle will lend all possible assistance in arranging programs and in securing able speakers. To deepen and supplement the knowledge gained in these lecture courses, the introduction of social reading circles is to be recommended very urgently. Several such have been formed in a number of cities during the past year."

Incidentally the report suggests to priests and laymen contemplating a journey to Europe, as well as to American students pursuing their studies at European seminaries and universities, they should acquaint themselves with the Caritas Verband, institutions of social welfare in Germany, Belgium and Switzerland, and to attend, whenever possible, the study courses of the Volksverein at Muenchen-Gladbach. Having referred to this institution, considered preeminent at that time, the Committee declares it would wish "again to call to mind a weighty task devolving upon us in the near future," with which a resolution of the 54th Convention of the CV had concerned itself; namely, "the founding of a school of the social sciences of our own" (fall, 1910).

In 1912 a plot of ground, on which this school was to be erected, was acquired in Chicago; Archbishop Quigley welcomed the understanding, the execution of which was frustrated by the first World War. The collection of funds for building purposes was discontinued, and ultimately it was deemed necessary to secure the operation and future of the C. B. by an endowment fund.

Now neither the "mad twenties" or the financial disturbed thirties were conducive to the plan of promoting social study based on a program in harmony with Christian principles. While economic conditions appeared favorable, that is, while people were making money and living in clover, the thought that society was sick, that it was their obligation to interest themselves in social problems and help promote and institute social reforms of a farreaching nature, appealed to only a few. In spite of the fact that Pius X, of blessed memory, had warned as long ago as 1905: "It is supremely necessary that Catholic activity should

seize the opportune moment, should advance courageously, should bring forward its *own solution* and urge the recognition of it by means of a strong, active, intelligent and well organized propaganda." In the very document from which this statement is quoted, Pius X referred to the words of his predecessor, Leo XIII, who, in his famous Encyclical *Rerum novarum*, had spoken of "*the practical solution of the social question according to Christian principles*" as "the object to which Catholic Action should be especially devoted."

The instructions and admonitions of two noble Popes should have sufficed to enkindle in the hearts of millions of Catholics a strong desire to engage in a crusade as necessary as is the reconstruction of morals and institutions. But Pius XI believed it necessary to arouse once more the Catholic world to the realization of the need to reconstruct the social order. It was he, who, in 1931, issued the Encyclical *Quadragesimo anno* which adapted the directive principles concerning the social-economic order, as expounded forty years earlier by Leo XIII, to present needs. Speaking of this Encyclical in another apostolic letter, On Atheistic Communism, Pius XI declares: "We have shown that the means of saving the world of today from the lamentable ruin into which a moral 'liberalism' has plunged us, are neither the class-struggle, nor terror, nor yet the tyrannical abuse of State power, but rather the infusion of social justice and Christian love into the social-economic order." We have indicated, the late Pope continued, "how a sound prosperity is to be restored according to the true principles of a *sane corporative order* which respects the various grades of social authority; and how all the vocational groups should be fused into a harmonious unity inspired by the principle of the common good."

It cannot have escaped your attention that the Popes, whose opinions I have quoted, refer not merely to the pressing need of finding a solution for the social question, but that Pius X told Catholics to offer their own solution in accordance with Christian principles while Pius XI insists on a reformation of institutions. Progressing from the concept of the organic nature of society, the late Pope instructs us: "The aim of social legislation must therefore be the re-establishment of vocational groups. Society today still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory

interests and hence opposed to each other, and hence prone to enmity and strife." And having compared the labor market to an arena, "where the two armies (of capital and labor as we would say) are engaged in combat," the Encyclical speaks of "this grave disorder which is leading society to ruin." Because this is so the need of applying a remedy "as speedily as possible" appeared evident to Pius XI. "But," he said, there cannot be question of any perfect cure, except this opposition be done away with, *and well ordered members of the social body come into being anew*, vocational groups namely, binding men together *not* according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society."

I will not attempt to discuss at length at this time the meaning of these papal utterances; let it suffice for me to say that Pius XI, with St. Thomas Aquinas, teaches that a "true and genuine social order demands various members of society, joined together by a common bond." "Such a bond of union," he states, "is provided on the one hand by a common effort of employers and employees of one and the same group joining forces to produce foods or give service; on the other hand, by the common good which all groups should unite to promote."

However, the Popes, whose words I have quoted, are not satisfied to prescribe remedies for mere symptoms of the social malady of our age. They knew society to be sick and declared a true reformation necessary—of morals and institutions. One sentence from *Quadragesimo anno* may be quoted in proof of this assertion. Pius XI states: "All that we have taught about reconstruction and perfecting the social order will be of no avail without a reform of morals." And again in another chapter of the apostolic letter this Pope says: "If then the members of the social body be thus *reformed*, and if the true directive principle of social and economic activity be thus *re-established*, it will be possible to say, in a sense, of this body what the Apostle said of the Mystical Body of Christ: "The whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." (Eph., IV, 16).

From all this we gather: Morals are to be re-

formed and the social order reconstructed. Now just what are we to do to bring this about. The Church by no means furnishes us with a complete program of social reform. Let us remember and accept for our guidance the words of the reigning Pontiff, Pius XII: "Although the Church has never proposed a definite technical system, since that is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according

to the diversified conditions of the times and places and peoples, indicate the safe way of securing the happy progress of society." (Ency. *L. Divini Redemptoris*). Because this is so, it is the duty of Catholic social action "to seize the opportune moment, to advance courageously, and to bring forward its own solution," to quote the words of Pius X once more. And it was to this purpose the Central Verein decided early in the century it should devote its energies.

(To be concluded)

Long and Honorable Record

Development and Trend of Certificate Reserves Among Fraternalists

A GOOD deal of important and valuable information was presented to the meeting of the representatives of Catholic Fraternal Insurance Societies affiliated with the CV, by Mr. Joseph J. Porta, Supreme Secretary, Catholic Knights of St. George, who addressed their meeting, conducted at Newark, on August 17. The speaker presented facts of more than ordinary interest, because his subject has to do with the welfare of so many individuals and families. Having outlined the history of funeral benefit societies which flourished in ancient Rome, the provisions made by the guilds for members stricken by illness and those they left behind in case of death, Mr. Porta demonstrated how new conditions led to the adoption of what is known as the assessment plan. It was this plan that was popular in our country among members of the working class and others from the beginning of the nineteenth century onward. Experience proved this method inadequate and hence some societies changed from the levying of an assessment in case of a death to a plan of "flat assessments" at intervals, but uniform for every age and all members. Next the "graded assessments" plan, which graded the assessments according to age of entry, found favor. But, as the speaker pointed out, the fact remained nevertheless that all of these assessment plans left untouched the problem of determining rates adequate to provide funds, needed to meet all obligations, on a basis fair to both old and young members, as the societies grow older. Each change made to meet this situation marked a step forward towards a strong and solvent financial position. As time went on, many of these societies made

futile efforts to balance the advancing age of the older members by the infusion of new blood. But this policy proved ineffective, and would have led to ruin if persisted in.

Legal Reserve Plan

The most valuable part of Mr. Porta's paper has to do with the legal reserve plan which ultimately was quite generally adopted by the fraternalists, and let it be said on this occasion that the late Arthur Preuss helped to induce Catholic fraternalists to insure their security by publication in the *Fortnightly Review* of a series of articles on the subject written by a competent actuary. It was at this time, at the beginning of the present century, the keener minds among the officers of these societies, recognizing the hopelessness of the situation and the imperative need of drastic measures of reform, began to agitate the National Fraternal Congress, a group of fraternal insurance society officials banded together for mutual assistance and exchange of ideas, for action. After several years of discussion and investigation, the Congress, in 1897 appointed a committee on rates.¹⁾ This was the beginning of the long battle for Actuarial soundness. This committee reported to the Congress in 1898, and offered the National Fraternal Congress Table of Mortality which was constructed out of the experience of commercial companies and certain fraternal societies. A 4% interest assumption was used in the rate calculations of this Table. The N.F.C. Table of Mortality was one of the outstanding factors in the development of sound fraternal protection. It had tremendous educational consequences, and led the way toward a condition of adequate rates

¹⁾ The Record, American Institute of Actuaries, Vol. XVI, p. 31.

and solvency of the societies. The table became the basis of re-adjustments of the defective rate structure. Experience under the table was tested in several subsequent studies by committees of the Congress, but these studies merely confirmed the soundness of the original table.

In the majority of the States at this time, the general statutes contained no provision for regulation or supervision of fraternal societies. Some States had special rulings of insurance departments, and still other States covered the fraternal benefit societies by special laws. In 1900 the National Fraternal Congress adopted a resolution seeking the passage of laws in all States to require fraternal societies organized thereunder to adopt rates not less than those in the N.F.C. Mortality Table. This bill was known as the "Force bill." The question of the interpretation of adequate rates continued a constant source of disputes and concern. Finally, recognizing that progress toward a final solution could best be obtained through united action, representatives of the Congress and other kindred organizations met with the Insurance Commissioners in conference at Mobile, Alabama, and agreed upon what is known as the "Mobile bill." This established the standards of valuation and compelled societies on an inadequate basis to improve their condition of solvency by specified methods.

Further conference between fraternalists and the Commissioners were held and, in 1912, another conference in New York produced the "New York Conference Bill." This modified the Mobile bill in its objectionable respects, and became, broadly speaking, the general fraternal insurance law of the land. During the process of adaptation to the new rates, and the re-adjustment, the need for establishing reserve funds by the societies became more apparent. Societies at that time, however, issued only Whole Life or Old Age Benefits at 70, without non-forfeiture values of Cash, Paid Up Insurance and Extended Insurance. There was a deep seated antagonism to surrender values, and the N.F.C. tables did not include the lapse factor. Provisions of the existing law did not permit any promises to return members' accumulations in the case of loss. Therefore, when the societies began to feel the desirability of providing for surrender values, this involved additional benefits not contemplated in N.F.C. table, and consequently a higher rate basis was deemed necessary.

Consequently, there was a trend toward adoption of the American Experience Table of Mortality, constructed by Sheppard Homans about 1861, from the experience of the Mutual Life Insurance Company of New York. Earned interest income during this period was in excess of 4%, in some cases averaging even better than 5%, and consequently a 4% basis was considered both conservative and adequate.

The first need for a change in this interest assumption became apparent during the great depression in the early 30's. Unemployment and bankruptcy, unpaid mortgage interest and its attendant foreclosures, default by Municipalities in the payment of interest and principal, and bank failures, all tended to reduce the income of our Societies. Lack of suitable and safe investments caused high premiums to be paid on highly rated bonds, still further reducing the percent of interest earned. Realizing this danger, the Insurance Departments of our several states, introduced and had passed, legislation forbidding certificates to be issued after January 1, 1938, on which the interest assumption was more than 3½%. Even this reduction proved inadequate, and still further reductions are contemplated.

Strengthening of Fraternal Certificate Reserves

Many life companies that are on a 3½% basis are adding amounts to the reserves, equivalent to the difference between the reserve liability on a 3% basis and that on a 3½% basis. The natural question that arises is: "Is this necessary?" The answer is that the continued decline on the investment yield makes it imperative that a company or society put its house in order (from an investment point of view) and look into the future.

When it comes to Fraternal insurance, we can say that the interest rate earned on invested assets has never been as low as it is at the present time. In speaking before the Secretaries' Section at the Fifty-ninth Annual Convention of the National Fraternal Congress of America, Dr. Roger W. Valentine, former professor of economics of the University of Illinois, and now associate of Halsey Stuart & Co., prophesied that the present low interest rates would continue for some time with but little change or rise, for the reason that the supply of loanable funds in the market exceeds the demand for them.

(To be concluded)

Indispensable For a Strong Credit Union

Time to Pause and Read the Compass

LARGELY through the efforts of the *Catholic News*, of Port of Spain, as well as those of its collaborators, there were founded in Trinidad the first Parish Credit Unions. With this fact in mind, *Ethokos*, whose prompting helped to inaugurate the movement in that colony, now reminds his readers it appeared fitting at the present stage of development to pause and to take stock of things.

"All Unions or study groups," he writes, "have been a means of saving for their own members, and some have cautiously (or less cautiously) given credit to those in need of it, and all are contemplating registration. Even at this early period sufficient experience has been gained to make it obvious to those who think at all that the flourishing of co-ops depends to a large extent on the existence of a sense of responsibility in the individual members of the group. Experience gained may also make it possible now to assess even roughly how much of that sense of responsibility to the group there exists in the average union member." *Ethokos* believes: "Where group consciousness has been awakened or fostered by well directed reading and the necessity for loyalty has been recognized, it will be found that generally all financial obligations are faithfully and punctually honored. Where that punctuality is lacking it is obvious that consciousness of obligation to the group is weak, not necessarily through malice but rather because of slovenly thinking and a lack of appreciating the value of loyalty."

None of these considerations applies to Trinidad alone. They are of universal application. A Credit Union which merely satisfies "business needs" is not performing one of its most vital obligations, to raise the ethical and religious stand-

ards of its members. Raffey's ideal, that a Parish Credit Union should operate in the shadow of the community's church tower, becomes meaningless wherever the institution degenerates into a mere loan agency which charges no more than legal rates of interest.

Continuing his line of argument, the writer in the *Catholic News* states:

"Some men join the Credit Union movement in the first instance because of their desire to play a useful part in the development of an organization which is full of promise for the people of the Colony. They were motivated by Christian Love of others, or at least by a sense of responsibility to the general Community. Others incapable of such a vision, were motivated merely by their own self-interest and were altogether unalive to or unaware of the function which co-ops are to play for the general welfare. These are people whose breadth of view is related to the smallness of their own minds; such as those were attracted to Credit Unions only by the prospect of personal advantage. It is imperative that those be educated out of their narrow and self centered attitude and that they be made to understand that their very self interest demands the practice of unselfishness; and that by disciplining themselves in the interest of the welfare of the group, they are in reality contributing to their own ultimate advantage."

Disturbed as the mind of our people is today, reorientation must be seriously thought of. Our Parish Credit Unions could perform a service to their members and fellow men by engaging in educational efforts of the kind recommended by *Ethokos*. Who, let us add, also reminds his readers of "*Our fatal inability to persevere*." Food for thought for most of us.

Tithing

SOME years ago Mr. Henry Boerger, one-time President of the CV of Minnesota, instructed young people to plant pop corn, the proceeds from the sale of the crops to be devoted to mission purposes. For a time these efforts were successful, but they came to an end. Nor were they imitated in other States.

Catholics are often at a loss for means needed for a particular charitable or social purpose. It is at such times the question arises how to raise funds. A subordinated lodge of the National Grange, Cedar Grange, No. 2212, of Muscatine County, Iowa, has solved the problem as far as its own present needs are concerned. It has rented a plot of fourteen acres of ground, which the members will cultivate energetically with the in-

tention to use the proceeds from the sale of the crops to help pay for a new Grange hall. Construction is to begin as soon as building materials are available.

Another Iowa Grange, Penn Ave. No. 2213, is engaged on a similar project, based on the promise of its members, "to plant two rows of corn each in our fields and to turn the entire proceeds over to the Grange treasury." The plan was carried out successfully last year.

Speaking of Portugal, Fr. Owen McCann, S.T.L., says in the *Southern Cross*, of Capetown: The essential feature of the Salazar Regime is that it is modest and moral. It endeavors to get to grips with reality and to build on what it has. It does not reconstruct from above, but from below.

SOCIAL REVIEW

Catholic Social Action

AN innovation adapted to certain needs of today, and known as the Cath. Marriage Advisory Council, has been inaugurated in London under the auspices of Cardinal Griffin. The new institution is intended to deal with all the problems that arise in marriage. The panel of consultants includes priests, doctors, psychiatrists and lawyers and all advice will be free.

It is hoped that later on it may be possible to start a marriage preparation service. The Council intends, furthermore, to assist those who may desire to open similar offices in other towns, should its aid be desired.

THIS year's *Semaine Sociale* of Canada was conducted at St. Hyacinthe near Montreal from the twenty-sixth to the twenty-ninth of September. The general subject of study and discussion was "Modern Youth." Lecturers presented to their audience their thoughts on the various aspects of the religious, moral, and economic problems involved; likewise the different social and political conditions which young people face at the beginning of their career.

His Holiness, Pope Pius XII, on July 27 of the present year, expressed his commendation of the *Semaines Sociales* of Canada in an autographed letter addressed to Rev. Fr. Archambault, S.J., the President.

DURING the audience granted Canon Cardijn, founder of the Belgium Youth Movement and a promoter of the social apostolate in his country, the Pope praised the work done in Belgium and France by priests who had entered as workers into factories and offices. The contacts thereby established when workers found priests as their fellow-laborers had proved invaluable and had resulted in marvellous conversions. The Pope asked Canon Cardijn to take up this particular phase of work with renewed zeal. He hoped that an increasing number of priests would be found willing to enter this special apostolate and so do much to counteract the false and atheistic social teachings that are so prevalent today.

Following the audience a letter handed by the Pope to the Canon was released to *Osservatore Romano*. After paying a tribute to the Canon for the Christian teachings of patriotism which he instilled into his Youth Movements, the Holy Father paid a special tribute to the heroic bearing of priests and young Christian workers who in the years of war had given such a splendid example of true Christian faith and charity.

THE great pilgrimage of 30,000 Swiss Catholic young men to the sanctuary of Einsiedeln came to a close when 1,200 young Catholics from the Canton of Tessin knelt in prayer before the image of the Blessed Mother, to thank her for having protected Switzerland in war-time and maintained its peace, even though it was surrounded by the storms of war for almost six years. This was the largest pilgrimage of this kind ever undertaken in Switzerland, and it was notable for the fervor and sincerity of the participants.

The pilgrims were not disturbed by unbecoming distractions. They all voluntarily forsook alcoholic beverages and tobacco during the pilgrimage, so the manifestation was not marred by any worldly spirit. It left a deep and lasting impression among all those present.

A CATHOLIC leadership course has been established at Milan for Catholic officers and men of the British Army. The commanding officer is Fr. Stanislaus Savage, a Westminster priest. This is the first such centre in the Army. The Royal Air Force has had "leadership" courses for some time, and the Army has had its retreats and "quiet rooms." The new centre is a training centre for Catholic Action. It is an attempt to bring home the fact that the reconstruction of the world must be on a moral basis.

Speaking of the work of the Catholic Leadership Course, Fr. Savage says that officers and men of various units attend this course, which, lasting ten days, opened with a short retreat and consisted of lectures and training in Catholic leadership. "They are taught," he said, "how to apply the principles of the Encyclicals as citizens and workers and in the special circumstances in which they found themselves in the Army."

ACCORDING to a statement by Fr. W. Blenkin, addressed to the Newcastle Diocesan Association of Catholic Trade Unionists, held at Sutherland in the summer, the organization had been formed to assist and encourage Catholics to take an active and personal interest in their Trade Union movement, to safeguard the Catholic interest of the Catholic trade unionists, and, finally, to induce and assist Catholic trade unionists to fit themselves to promote Catholic principles and defend them. The speaker pointed out that Christian principles and moral doctrines were for all times, and that experience had showed that things which had been laughed at in one century as being out of date had been intro-

duced in the next century. Members of the Association were not grinding an axe for the Hierarchy, or for the Church—they were simply Apostles.

Reading from an old minute book, the secretary revealed that far from the Association being the first of its kind to be formed in England, as was commonly believed, there was a similar organization with an almost identical purpose in existence in the Diocese in 1909.

Personalia

FROM Switzerland comes the information that Dr. Joseph Eberle, at one time the editor of the noted review, *Schönere Zukunft*, of Vienna, has visited that country. He was nine months in the Gestapo prison and only serious illness and well meaning doctors saved him from going to a concentration camp. He is still very active, but his hair has turned snow white. He writes, but has not as yet the courage to begin publication of another review. He said to one of his hosts in Switzerland, "the muzzle the Nazis placed on me was enough; I do not want to have four at once!"

Dr. Eberle, like so many others, has lost everything. His house in Vienna was damaged by air raids and ultimately plundered by the Russians. It is now in the hands of the Americans and he hopes to get it back some day with some of the larger pieces of furniture remaining.

Feminism

THE Chairman of the Inter-American Commission of Women, Miss Minerva Bernardino, has issued invitations to the Governments of the American republics to send their delegates to the next General Assembly, which is to take place from November 10 to 20 at the Pan American Union in Washington.

The Inter-American Commission of Women is an official organization established in 1928 and placed on a permanent basis by the Eighth International Conference of American States, held at Lima in 1938. It is composed of one delegate appointed by each of the 21 American republics. Its headquarters is the Pan American Union building in Washington.

Workers' Education

UNDER the leadership of Miss Hilda W. Smith, the Committee for the Extension of Labor Education is engaged in a campaign which has for its purpose the granting of funds by Congress for educational purposes. It is proposed the contemplated bill should provide between ten

and fifteen million dollars for the promotion of a program to be carried out by land-grant colleges and universities, and other educational institutions, willing to extend their facilities "for the benefit of forty-five million wage and salary earners."

A bill intended to promote the same purpose died with the 79th Congress. It is said that "behind the basic idea of a labor extension service are the AFL, CIO, the Railroad Brotherhoods, the YMCA, National Farmers Union, National Women's Trade Union League, National Congress of Colored Parents and Teachers, the National Council of Negro Women, Detroit Federation of Teachers, Hudson Shore Labor School and other educational and consumer organizations." (The thought seems not to occur to these people that labor is today perfectly able to help itself.)

Miners' Welfare Funds

WELFARE funds for coal miners are provided by law in Great Britain, New Zealand, the Netherlands, Spain, and British India. Such funds are obtained from a tax ranging from 1 to 18 cents in American currency on each ton of coal. Administration of these funds in Great Britain, Spain, and British India is by a tripartite board. Benefits include payments for injury or death, sickness, welfare and recreational facilities, and the general improvement of mining communities. Belgium, the Netherlands, and New Zealand also provide more liberal benefits for miners under certain features of their social-security laws.

In the United States more than 600,000 workers in various industries in 1945 were covered under collective agreements by health-benefit plans, mostly supported by employer pay-roll contributions. Administration of funds was by unions, jointly by employers and unions, or by private insurance companies.

Mechanization of the Farm

MISSOURI'S cotton producers are expected to more than triple the current \$2,771,000 value of their farm machinery in the next eighteen years and thus play a major role in the South's vigorous farm mechanization drive, one of the nation's leading bearing manufacturers reported recently.

C. W. Moore, market analyst for SKF Industries, Inc., which has been studying the expanding use of ball and roller bearings in the cotton industry, said the demand for labor-saving machinery on all of the South's 1,500,000 cotton farms had reached the highest point in history.

HISTORICAL STUDIES AND NOTES

GERMAN CATHOLIC SETTLEMENTS IN OHIO, 1834-1844

II.

WHEN Bishop Purcell had left Sugar Creek, he passed on to Wooster, Wayne County, where he stayed only a short time, however, to rest a little. In Wooster Father Henni had found a number of German Catholics who in 1846 joined the English Catholics in forming St. Mary's congregation. In 1892 Wooster counted 30 German and 40 English families.¹⁹⁾

On July the 2nd. Bishop Purcell arrived late at night at Mansfield, Richland County. "There are," he writes, "two English and several German Catholic families in this town, but many more in the neighborhood. They are very irregularly attended. Notwithstanding the briefness of the notice, there were fifteen communicants and four confirmed in the house of Mr. William Downey." In 1848 the congregation of St. Peter's was organized and a church was built, after the people had been attended regularly from Chipewa, Wayne County. The parish remained always a mixed one, comprising English and German members. In 1869 the congregation of Mansfield numbered 320 souls and 15 baptisms annually (Reiter's *Schematismus*, p. 49).

Bishop Purcell left Mansfield on the 3rd of July but "for want of time was unable to see the numerous Catholic families newly settled near Bucyrus, Crawford County, of whose attachment to their faith and praiseworthy exertions for the building of a church we have heard much that edified." The Catholics of whom the Bishop speaks were Germans; they were ministered by the priest from Sandusky till 1872, when they received a resident priest. The congregation was mixed. In 1892 there were counted 120 German and 30 English families.

"The number of the professors of the faith," Bishop Purcell continues, "increased as we approached Norwalk, seat of Huron County. Three miles from the town is a well-built frame church,

under the pastoral care of Rev. Mr. Tschenhens, of the Holy Order of the Redeemer. The church which has been lately erected, was dedicated to St. Alphonsus.²⁰⁾ Previous to the ceremony of its benediction (about July the 6th) the bishop addressed the congregation, to whom the Rev. Mr. Henni, of Canton, subsequently delivered an eloquent and impressive discourse in the German language. The Bishop besought the divine Dispenser of every good gift to cherish and mature the mustard seed, thus sown under the fostering care of the Redemptorists. Rev. Mr. Tschenhens is now aided by two pious lay-brothers, and is soon to be joined by a zealous clergyman of his Order from Michigan, and a considerable re-enforcement from Vienna, who are thought to be now on their voyage.²¹⁾ After the dedication of the church, the cemetery was blessed and 19 were confirmed. At the request of several of the citizens the Bishop preached in the courthouse at Norwalk.

"The following day the Bishop left Norwalk and was accompanied by the Rev. Messrs. Henni and Tschenhens to Lower Sanduski, where the divine sacrifice was offered at the residence of Madame Beaugrand. There are not many Catholics settled in the town but several families have lately arrived in its vicinity. A lot for a church was promised. We were much disappointed at finding the church of Tiffin still unfinished. On Sunday, 13th of July, there were 100 communicants and on the following Tuesday 26 were confirmed. Exclusive of the Germans, to whom Rev. Messrs. Henni and Tschenhens frequently preached during our stay in town, there is a large congregation from Maryland." In 1845 the Germans erected St. Joseph's Church which in 1869 served 1400 German Catholics.

"Two other churches are spoken of and would indeed be necessary for German congregations five miles in different directions from Tiffin. The new and interesting Catholic settlement on the Auglaize, in Putnam County, under the superintendence of Rev. Mr. Horstman, and the congre-

¹⁹⁾ Enzlberger, *Schematismus*, Milwaukee, 1892, p. 83.

²⁰⁾ This place was called Norwalk by the early Redemptorist Fathers but is now called Peru. In the city of Norwalk were built later two churches, St. Peter in 1840 and St. Paul in 1868. Father Henni wrote October 1, 1834, from Cincinnati to Vienna: "I was surprised to find here (Peru) a rather large village of German Catholics whose houses are built right and left of a long street and by their high-gabled roofs

form a striking exception to the customary dwellings of Americans in the country" (*Berichte der Leopoldinen Stiftung*, vol. IX, 1836, pp. 12 sq.).

²¹⁾ Rev. Francis Xavier Tschenhens, C.S.S.R., was born at Nonnenbach, Württemberg, July 24, 1801, ordained August 15, 1827, arrived in America June 20, 1832, labored in Cincinnati from July 1832 till Spring 1833, when he began to reside in Peru to minister to the Germans scattered far and wide. See *SJR*, July-Aug. 1941, pp. 130 sqq.; Jan. 1942, pp. 314 sqq.; Febr. 1942, pp. 350 sqq.

gations of Stallowtown and Hamilton will be visited at a later period but in the meantime no pains shall be omitted to complete the building of their respective churches."

On July 23, 1834, Bishop Purcell arrived at Dayton, Montgomery County, but he had to interrupt his visitation, because the cholera had reappeared in Cincinnati and so he hurried back to minister to the plague-stricken people who demanded the attention of the priests. Since the German priest, Father Juncker, had worked himself almost to death, the Bishop on July 27, 1834, recalled Father Henni from Canton to Cincinnati to minister to the Germans.

In the spring of 1835 Bishop Purcell continued his visitation in the northern parts of Ohio. On February 12, 1835, he began his apostolic journey by a visit to Hamilton, Butler County, to examine the Catholic chapel which had been begun several years before. He found a skeleton of a church in an unfinished and long neglected state. He hoped that it would be repaired and finished in the near future. However, St. Stephen's Church in Hamilton was completed and dedicated August 21, 1836. The congregation was mixed at first, but in 1892 it consisted of 500 German families and no English ones. Besides, in May 1867, the German Catholics built a second German church there, St. Joseph's, which in 1869, numbered 1200 souls and two schools with 150 pupils.²²⁾

In March 1835, Bishop Purcell published the following note: "The Catholics of Portsmouth, Piketon, Frankfort, Chillicothe, Columbus, Springfield, and Dayton will be visited during the ensuing weeks of Lent, by the Rev. Mr. Henni, of Cincinnati. As this zealous clergyman speaks the English, German and French languages, all the Catholics of the districts above named will have an opportunity of attending to the urgent precept of the Paschal Communion. Chillicothe will be visited on the fourth Sunday of Lent, Columbus²³⁾ on the fifth Sunday in Lent and Dayton on the sixth or Palm Sunday.²⁴⁾ The Catholics situated

between these towns, on the route, will be duly advised by letter, when they may expect the promised blessings of our holy religion."

Bishop Purcell began to visit, in the first week of April, 1835, the Catholic settlements in the northern part of the state of Ohio, where he had not been able to go in the previous year. On Passion Sunday, April the 5th, he held service in the church of Stallowtown, now Minster, Auglaize County, Ohio. "A colony of German Catholics (hailing mostly from Oldenburg and Bremen) have located within the last two or three years in Ohio. One of their countrymen," the bishop writes, (a certain Mr. Stallo) "who spoke the English language, purchased in the name of the community a section of land on which, by common consent, a town has been laid out, called from the factor's name, Stallowtown. His death, by cholera, soon after the purchase, has made no change in the resolution of the colonists, who are now (1835) in number about 150 families and busily engaged in erecting their little city. Their first attention has been turned to the erection of a church and school house. The church is a substantial building of logs, sixty by forty feet, skillfully and neatly put together. Near it is the schoolhouse, a small but well-lighted and convenient structure with its virtuous teacher and happy and innocent pupils. For some weeks previous to the arrival of the Bishop, Rev. Mr. Horstmann²⁵⁾ diligently instructed the congregation on the necessary preparation for the sacraments of Penance, Confirmation and Holy Eucharist. On Passion Sunday notwithstanding the snow and rain, which fell during the preceding night, the candidates for these holy rites assembled at an early hour in the church. When the time for the High Mass had arrived, they advanced in procession to the house occupied by the Bishop and returned with him to the temple of God, making the woods resound with the divine praises. After the Gospel the Bishop preached in English and Rev. Mr. Horstmann in German. There were 120 communicants and 80 were confirmed, the badness of the roads and the severity of the weather preventing many from leaving home." In 1838 Stallowtown had a resident priest in the person of

²²⁾ Reiter's *Schematismus*, p. 41; Enzlberger, *Schematismus*, p. 65.

²³⁾ In Columbus a church for a mixed congregation was ready for use on April 20, 1838. In 1850 fully three-fourths of the congregation were Germans. The church having become too small for the congregation the English-speaking members separated and in 1852 and 1853 erected St. Patrick's church. In 1868 the German Catholics erected a second church for the German-speaking members. Both German churches are still in existence. Hartley, op. cit., pp. 159-191.)

²⁴⁾ In Dayton, Montgomery County, the first church for Germans was erected in 1837, a second in 1860, and a third in 1861. (Reiter's, *Schematismus*, p. 39.)

²⁵⁾ Rev. William John Horstmann, born in Glandorf, diocese Osnabrueck, Germany, ordained in 1806, appointed in 1822 Professor of mathematics and physics in Osnabrueck, emigrated in 1832 to America. Blessed with temporal means he bought a section of land in Putnam County and founded the colony of New Glandorf, where he said the first Mass on Easter Sunday, 1833. The church was erected in 1837, and he died there Feb. 21, 1843. (*Pastoralblatt*, 56, 1922, 129 sq.)

F. Bartels. In 1869 the congregation counted 2400 souls with two schools for 500 pupils.²⁶⁾

Bishop Purcell continues his report with the following remark: "Not quite two miles from Stallotown, at a place called New Bremen, is another German settlement composed almost exclusively of Lutherans, who have likewise erected a church and made provision for the support of the resident parson. Between their Catholic neighbors and them, the most uninterrupted harmony and reciprocally kind feeling prevails."

"Unable to procure a horse without loss of time," Bishop Purcell continues, "to which his zeal would not submit, Rev. Mr. Horstmann proceeded on foot to St. Mary's, twelve miles from Stallotown toward Wappaghkonetta, which it was our intention to visit. Here in consequence of the late rains, the roads, at any season miserably bad, were utterly impassable, and after a fruitless effort to make our way through a 'mire,' we were compelled to return." This St. Mary's was also a foundation of Father Horstmann and became later a mission of Wappaghkonetta.

"Our course lay next to Piqua, Miami County, which we reached on the 7th inst. The Catholics in this town are not numerous; not more than forty or fifty assembled at the residence of Mr. Jos. Wilmann, where the divine sacrifice was offered, some infants baptized and the sacrament of penance administered." "The Catholic congregation of Troy, Miami County, is but a little larger than that of Piqua, yet of this small number there were some young people who had reached their 16th year without having made their first Communion. We would take this mode again exhorting the Catholics of this place and of Piqua, only eight miles distant, to make a united effort for the erection of a small church." Yet it was only in 1845 that St. Mary's Church was erected in Piqua, a mixed congregation. In 1855 the Germans built their own church, St. Boniface, whose congregation in 1869 numbered 1000 souls and 150 children in two schools.²⁷⁾

"Greenville, Darke County, twenty-five miles distant from Troy, had never been visited by a missionary priest. There are about twenty Catholic families two miles from the town. A large room in the house of Mr. Charles Caron, a French Catholic, was hastily converted into a temporary chapel. Here twenty were admitted to the Holy Table and arrangements made for the periodical visits of the pastor of Stallotown. A two acre

lot was appropriated by Mr. Caron for the erection of a church and help and means subscribed for its completion during the ensuing summer." However, the church was built only in 1838 under direction of Fr. F. Bartels, of Stallotown. In 1869 the congregation numbered 500 souls, Germans and English.²⁸⁾

(To be continued)

JOHN M. LENHART, O.Cap.

A Man of Charity

WHENEVER the letter files of the Bureau will be made available to those engaged in historical research, there will come to light the communications received from the late Father Francis J. Weiss, S.M.A., whose death earlier in the year became known to us only lately. The pastor of a Negro church in Atlanta, he had frequently in the course of years applied to the Bureau for assistance. On such occasions he would tell us of the difficulties he had to contend with and the indifference, and worse, on the part of his white neighbors for his work.

An article, published in *St. Anthony's Catholic News*, of Atlanta, does justice to the memory of this missionary who came to the United States from Nigeria, West Africa. "As pastor of Our Lady of Lourdes Parish," the biographer states, "Father Weiss has made marked progress under extremely difficult obstacles. Among other things he originated and built up residential Bible Classes in the homes of the colored people, and was rewarded with many converts.

"He recently remodeled an old residence next door to his rectory for a club house for the societies of Our Lady of Lourdes parish, to be used for their activities. He was chaplain of the colored branch of the Catholic Laymen's Association of Georgia. The clothes room of Our Lady of Lourdes, St. Vincent de Paul Society, was the neatest-kept clothes room of this Society in Atlanta."

From our knowledge of this zealous priest we agree with the writer in the Atlanta publication: "In the death of Father Weiss the colored people of Atlanta have lost a true friend." More than once during the years of depression he approached the Bureau for clothing for the poor of his parish. A native of Strassburg, in the Alsace, he spent his priestly life in France, Ireland, West Africa, and the United States.

²⁶⁾ Reiter's *Schematismus*, p. 41.

²⁷⁾ Reiter's *Schematismus*, p. 43.

²⁸⁾ Reiter's *Schematismus*, p. 39.

Book Reviews and Notes

Received for Review

- McCorry, Rev. Vincent P., S.J. *Most Worthy of All Praise*. DeClan X. McMullen Co., N. Y. 192 p. \$2.00.
- National Liturgical Week, December 11-13, 1945. The Liturgical Conference, Inc. Wilton, Peotone P. O., Illinois. 202 p. \$1.50.
- Howes, Jane. *Slow Dawning*. B. Herder Book Company, St. Louis. 268 p. \$3.00.
- Kleist, Rev. James A., S.J. *Ancient Christian Writers: St. Clement of Rome and St. Ignatius of Antioch*. Newman Bookshop, Westminster, Md. 162 p. \$2.50.
- La Vague *Communiste*, L'Ecole Sociale Populaire, Montreal, Canada. 15 sous.
- Smith, Rev. William J., S.J. *Spotlight on Labor Unions*. Duell, Sloan & Pearce, Inc., New York, N. Y. 1946. 150 p. \$2.50.

Reviews

IT is a pleasure to report that *Anthropos*, the scholarly international review of ethnology and linguistics, has survived the vicissitudes of war. In recent months two long delayed issues have reached our library, Nos. 4 and 6, 1940-41, and Nos. 1 and 3, 1942-5. As to the contents, it is on the same high level of scholarship to which its editor, Fr. Wilhelm Schmidt, S.V.D., has accustomed the readers of this review. The very first treatise of the last issue referred to of over a hundred pages, deals with a subject regarding which we have not been too well informed, "Human Sacrifice in the Burial Rites of Ancient Europe."

Goldstein, David, LL.D. "What Say You?" Radio Replies Press, St. Paul, 1, Minn. Pp. 446. \$2.75.

"What Say You" is a book of questions and answers concerning controverted matters of faith. Its author is David Goldstein who is celebrating the fortieth year of his conversion from Judaism. All this time he has been lecturing for the spread of the Catholic Church. At the conclusion of each lecture he has invariably given his hearers opportunity to put their difficulties. Mr. Goldstein's replies form the substance of the book.

There are many such books but needless to say there is a special excellence about this one. In the words of the author himself, the aim has been to amplify what he has found in other texts. These answers he has always given with patience, charity and good humor.

The book deals with a large field of controverted subjects. God, Creation, Man, Evolution, Immortality are a few of the philosophical subjects treated. In Dogma, Religion, The Church, the Sacraments with Papal Infallibility and other prerogatives of the Vicar of Christ find a place. There is much on the Bible and the relationship between the Old and New Testaments, naturally of special interest to Jews. Two most excellent divisions are on Our Blessed Lord and His Virgin Mother. Much space too is given to the moral implications of the Commandments in Christian life.

The make-up of the book has several excellences. In the beginning of each chapter there is a brief summation of "What Catholics Believe." There is a detailed twenty page table of contents of the twenty-seven chapters. There is also a good index. So the book may be perused fruitfully privately by an honest inquirer. Lay apostles may use it too as a ready and safe guide in their efforts to supplement the work of the clergy. And priests themselves will always want a copy on the table in the instruction class-room and in their study. May this work of a great lay apostle have an extended field for good.

W. J. O'SHAUGHNESSY, S.J.

Giordani, Igino. *The Social Message of the Early Church Fathers*. Tr. by Alba I. Zizzamia, D. Litt. Paterson, N. J., St. Anthony Guild Press.

The scope of this volume is very wide as it embraces not only what is generally understood by social conditions but extends to the entire cultural life of the period. And indeed Christianity had to remake the entire civilization of the Pagan World, its ethos, its social customs, its art, its literature, its recreational activities, its social structure, its economic system, its whole way of life. It was a gigantic task the execution of which would naturally arouse vehement opposition in pagan quarters. Success in the enormous undertaking depended on tact and a spirit of conciliation. False compromises on the one side and rigoristic intransigence on the other were humanly unavoidable. The Church was battling against fearful odds but it finally emerged triumphant.

This story of struggle and victory Dr. Giordani tells in a very interesting manner and with enough details to make it realistic and convincing. The colors he supplies are neither too dark nor too bright. The translator remarks that the volume is to be used as a text book of Homiletics in the School of Theology of the Catholic University of America, and to this purpose it is well adapted for many of the passages quoted in which the Fathers of the Early Church scoured the evils of their age (greed, ostentatious display, self indulgence, immodesty, luxury, excessive use of cosmetics, alluring perfumes and other practices of decadent pagan society) could, except for their outspokenness and naive candor, be put on the lips of a modern pulpit orator, so well do they fit our times. While it is rather humiliating that we have inherited so many of the vices of pagan antiquity it is comforting to know that we have also inherited the weapons by which they may be overcome.

C. BRUEHL

It is Matthew Arnold who, in his essay on "Pagan and Mediaeval Religious Sentiment," speaks of the Reformation in England as "the inferior piece given under that name, by Henry VIII, and a second rate company, in this island." From that "inferior piece" concocters of even lesser ability and power than the English monarch have made up, in our country, new pieces, presented to the public by barn-stormers.

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A CALL TO DUTY AND ACTION

Golden Jubilee Convention at Brooklyn

WHAT has been a fundamental principle of the Central Verein throughout its long history, namely, to foster a sound Catholic educational system was re-emphasized by Very Rev. Msgr. George A. Metzger, in his address at the Convention of the New York State Branch on Sunday, August 25. Speaking at the Golden Jubilee luncheon, Msgr. Metzger sketched the history of the CV in the State and spoke of an intensified program of Catholic education as the bulwark against the materialistic and other anti-Christian forces struggling for power in the unsettled post-war world. He observed that disregard for human rights has always followed when and where Catholic institutions of learning were suppressed; that an intelligent solution of the Social Problem could only follow on intelligent study. It is for this purpose that a number of bishops had given mandates for Catholic Social Action to our organizations, he said.

The Jubilee Convention was in session four days, August 22-25. The opening Mass was read in Fourteen Holy Martyrs Church, with Fr. John Mulz, pastor and spiritual director of the Brooklyn Branch, celebrant. The official opening was conducted following the Mass, at which Most Rev. Raymond E. Kearney, S.T.D., Auxiliary Bishop of Brooklyn, delivered the principal address. He spoke of the tragic conditions existing in the world today, and said that the laity must come forward and assume an active part in the mission of the Church. Other speakers were Mr. Albert J. Sattler, second Vice-president; Miss Julia F. Honer, President of the Brooklyn Branch, NCWU, Mrs. Mary Newbauer, Mr. F. P.

Kenkel, Director of the Central Bureau, and Bernard F. Jansen, who read the annual message of President Hemmerlein. Mr. Kenkel urged local branches and societies to make a greater effort in the study and dissemination of the principles embodied in the Papal pronouncements. He concluded his address by reading the message Most Rev. A. J. Muench addressed to the CV and NCWU prior to his departure to assume his duties as Papal Visitor in Germany.

At the Saturday morning session of the Convention during which the reports of local branches and societies were submitted, two of the charter members of the CV of New York, Mr. Joseph Wermuth, of Poughkeepsie, and Mr. Anthony Kehrig, of Rochester, addressed the delegates. A third charter member who is still living, Mr. Louis L. Herles, of Poughkeepsie, was prevented by illness from attending the Convention. There was considerable discussion at this session regarding the recommendation of the Press and Printing committee to publish a Quarterly Digest. The move was finally approved, and the President empowered to put this important undertaking into operation. A revised State Constitution was submitted by a committee; copies are to be sent to local branches for their approval, and the new constitution is to be submitted to next year's Convention for adoption. Mr. William Siefen, Honorary President of the Central Verein, urged all to send packages to relieve the destitute people in Germany. The delegates and guests attended church services in Our Lady of Solace Church, Coney Island, N. Y., on Saturday evening. Rev. F. Larkin, C.S.S.C.,

preached an inspiring sermon on "The Enthronement of the Sacred Heart in the Home." A social hour in the parish auditorium followed.

The Convention closed with the Solemn Pontifical High Mass in the Church of the Most Holy Trinity on Sunday, August 25, at which His Excellency, Most Rev. Thomas E. Molloy, Bishop of Brooklyn, was the celebrant. The sermon was preached by Very Rev. Michael A. Gearin, C.S.S.R., Provincial of the Congregation of the Most Holy Redeemer. Msgr. Gearin traced the history of the national organization during the ninety-one years of its existence, and mentioned especially the fostering of parochial schools, the championing of a just and living family wage, and the various works of charity such as sponsoring of the Maternity Guild. The speaker praised the Central Verein "for the well nigh one hundred years it has been in the front ranks of those who have comforted and assisted the prelates and priests as they valiantly battled to defend the rights of the Church and her children." In his address from the sanctuary following the mass, Bishop Molloy said that lay Catholics must not only avoid sin but practice good works, and become living exponents of the Church and her mission.

The resolutions of the National Convention were adopted, together with a number of general recommendations. The purchase of food packages for Germany obtainable through CARE, New York City, was suggested several times during the Convention. Communications of congratulations on the Fiftieth Anniversary of the State Branch were received from Cardinal Spellman, Archbishop Rummel, of New Orleans, a number of bishops, several organizations of the CV, and others. Officers elected for the ensuing year were installed by Msgr. Metzger, V.F., following the luncheon on Sunday. They are: Bernard F. Jansen, Brooklyn, President; Rev. Francis J. Buechler, Troy, Spiritual Advisor; Albert J. Sattler, New York, 1st vice-president; Charles Stickler, Poughkeepsie, 2nd vice-president; Frank E. Popp, Troy, 3rd vice-president; Joseph Gervais, Rochester, 4th vice-president; Miss Lillian Cambeis, President of the New York Branch, NCWU, 5th vice-president; Emil Krauskopf, Brooklyn, honorary Vice-President; Peter J. M. Clute, Schenectady, General Secretary; E. Henry Hoevel, New York, Asst. Secretary; Henry V. Schmalz, Utica, Treasurer; J. J. Fischer, Elmira, marshal; G. J. Schwartz, Amsterdam, historian.

California

THE Forty-seventh Annual Convention of the German Catholic Federation of California and the Tenth of the Nat. Cath. Women's Union, California Branch, was opened auspiciously with a Solemn High Mass on Sunday morning, September 1, in St. Anthony's Church, San Francisco. Rev. Gregory Wooler, O.F.M., Provincial of the Santa Barbara Province, was present in the sanctuary. The arch-priest of the Mass was Rev. Donald Gander, O.F.M. The deacon and sub-deacon respectively were the Rev. Frederick Stadler, and the Rev. Alphonse Weber; the deacons of honor were Rev. Michael Egan and Rev. Noel Moholy, all of the Order of Friars Minor. The Rt. Rev. Richard Collins rep-

resented Most Rev. John J. Mitty, D.D. The sermon on the Divine Master's testimonial, "I am the Truth, the Way and the Life," was delivered by Fr. Noel Moholy, a young Franciscan, who captured the attention of his audience from the beginning both by the masterful presentation of his subject and his delivery. St. Anthony's Church Choir under the direction of Rev. Rayner Harrington, O.F.M., and Miss Cecilia Schoenstein at the organ, rendered the music of the Mass. The church was filled to capacity by the delegates, visitors and friends of both California Branches.

Immediately after church services, luncheon was served in the school cafeteria and after that both organizations conducted their first business meetings in two different halls. In addition to routine matters common to meetings of this kind, there were two features of particular interest: The report of the President, Mr. William Dombrink, and that of Mr. August Petry, who had participated in the ninety-first Convention of the CV at Newark, where he was elected to the organization's Board of Directors. The honor conferred on Mr. Petry and the further fact that Mr. Edward Kirchen had been elected to the Board of Trustees of the CV on the same occasion were favorably noted by the delegates. The reports of the Presidents of affiliated societies as well as the reports of the officers of the Federation itself, indicated that the organization prospered financially and added to its membership during the past year.

After solemn evening services in St. Anthony's Church the customary mass meeting was held in the Parish Hall. Patterned on the plan followed before the war, its chief attraction was the excellent discourse on "The Year of Destiny" delivered by Rev. Brendan Mitchell, O.F.M. The unusual greeting and responses were made by the pastor of the parish, Fr. Michael Egan, O.F.M.; the Presidents of both organizations; visiting dignitaries including the Provincial of the Franciscan Order, Santa Barbara Province; the Commissaries of the State Federation, Rev. Alphonse Weber, O.F.M., and of the women's organization, Rev. F. Stadler, O.F.M., and the Archbishop's representative, the Rt. Rev. Richard Collins. Musical numbers were rendered by the Deutscher Music Verein. The event was in charge of Mr. Edw. Kirchen, who substituted for the Chairman of the committee, Mr. August Petry. A social gathering with singing concluded the festivity.

On the following morning, a Solemn Requiem Mass was read for the deceased members of both organizations. At this service, in memoriam cards were distributed to those present with the names of the deceased members during the past year, twenty-five in all. The attendance at this Requiem Mass was greater than at any previous occasion of this kind. Meetings again followed the services, until a luncheon was served. The final meeting was held in the afternoon; resolutions were adopted and the next Convention place selected, St. Boniface Parish, San Francisco.

It might be stated that the chief topic of discussion at this Convention was the work accomplished to date by War Relief Services for our affiliated brothers in Germany and Austria and its unabated continuance during the coming year. Following the meeting the newly elected officers were jointly installed by Past Junior

President Henry A. Arnke in a most dignified and fitting matter. Closing prayer was recited by Commissary, Fr. Alphonse Weber, O.F.M.

The officers elected for the ensuing year are: Protector, Most Rev. John J. Mitty, Archbishop of San Francisco; Commissary, Rev. Alphonse Weber, O.F.M.; Vice Commissary, Rev. Charles A. Budde, S.J., San Jose; President, William Dombrink, Oakland; Junior Past President, Henry A. Arnke, San Francisco, and Past Presidents Edw. Kirchen, August Petry, Dr. Max Buchner and Jacob Mager, all of San Francisco, Karl Nissl, Sacramento, and Goswin von Raesfeld, San Jose; 1st Vice-president, Theodore Fisher, San Francisco; 2nd Vice-president, Joseph Geiger, Los Angeles; 3rd Vice-president, Mrs. J. I. Morey, Rec. Sec., John Zakotnik, Fin. and Corres. Sec., Louis J. Schoenstein, and Treasurer, Richard Holl, all of San Francisco; Marshal, Charles Schatz, Sacramento; Directors, Hy. A. Gurries, San Jose, Jos. Boeddecker, Oakland, and Henry Putthoff, San Francisco; Treasurers Emeritus, A. J. Kramer, Pebble Beach, Calif., and Henry Funck, San Francisco.

Pennsylvania Carries On

THE Fifty-third annual Convention of the Pennsylvania Branch, Catholic Central Verein of America and the Thirty-sixth gathering of the State Branch, NC-WU, conducted in Pittsburgh, was well attended by delegates throughout the State. Convention headquarters was the Fort Pitt Hotel. The preliminary meeting convened Sunday morning, September 15, in St. Augustine's Auditorium, where addresses of welcome were made by Mr. Clarence Schumacher, General chairman of the Convention Committee; Mrs. Anna C. Matters, Co-chairman; Rev. Justin Walz, O.Cap., Pastor of St. Augustine Church, and the Hon. David L. Lawrence, Mayor of Pittsburgh. Responses were delivered by Mr. F. W. Kersting, State President of the CV, and Mrs. Catherine Higgins, President of the State Branch, NC-WU. From the hall the delegates proceeded to St. Augustine's Church, accompanied by a Knights of Columbus Color Guard. Solemn High Mass was celebrated by Fr. Jos. C. May, of Coplay, Pennsylvania. The sermon was preached by Rev. Joseph Ostheimer, of Philadelphia.

After the noon meal, separate business sessions consumed the balance of the afternoon. In the evening, a Civic Demonstration was held in St. Mary of Mercy Church hall, in downtown Pittsburgh, with Mr. John Eibeck, Chairman. Compelling addresses were delivered by Rev. Edwin P. Fussenegger, Pastor of St. Basil's Church; Mrs. Mary F. Lohr, President of the NCWU, and by Mr. J. William McGowan, Professor of Sociology, Duquesne University. The addresses were interspersed with musical selections.

On Monday morning, September 16, the delegates attended a Requiem High Mass for the deceased members, in St. Mary of Mercy Church. A joint meeting and separate business meetings with the election of officers and adoption of resolutions constituted the morning program. At a final joint session of the men and women in the afternoon, the newly elected officers were in-

stalled by Mrs. Mary F. Lohr, President of the NC-WU. The officers of the men's section are: Spiritual Advisor, Rev. Victor F. Miller, Erie; President, F. W. Kersting, Pittsburgh; First Vice-president, John Malthaner, Erie; Second Vice-president, Clarence Schumacher, Pittsburgh; Rec. Secy., John J. Stumpf, Allentown; Finan. Secy., John Wiesler, Philadelphia; Treasurer, John A. Mroshinski, Bethlehem. Mr. Charles Lazar, of Pittsburgh, was chairman of the Convention Press Committee.

Arkansas Branch Holds Fifty-sixth Convention

THE result of an important transaction of this year's Convention of the Catholic Union of Arkansas, conducted at St. Vincent's on September 1-2, was the decision to sponsor a Catholic Radio Program. Upon the appeal by the Catholic Broadcasting Committee, Mr. Harold J. Bowen, Secretary, eight units of the Youth Section, CU of Arkansas, pledged to sponsor one program per year, at a cost of \$22.60 each. The men's section agreed to assume the cost of one broadcast each month, while the women's section also pledged its support. The program to be broadcast from 9:00 to 9:30 P. M. over station KGHI, Little Rock, entitled "Hour of Faith," began about the middle of September. A number of donations for the project have already been received by the Secretary of the Broadcasting Committee.

Delegates to the Convention had arrived in the little hamlet of St. Vincent on Saturday evening. Executive boards of both the men's and women's organizations met in the school hall. Hosts to the Convention were Very Rev. Msgr. Otto Loeb, V.F., Pastor, and the members of St. Mary's Parish. The Convention opened officially at a joint session on Sunday morning, with Mr. John J. Sponer, Convention Chairman, presiding. Addresses were delivered by Msgr. Loeb, Mr. Carl J. Meurer, President of the CU of Arkansas, and Mrs. F. Edelman, Jr., President of the women's State organization. A procession to St. Mary's Church followed, where a Solemn High Mass was celebrated by Rev. Gregory Kehres, O.S.B., spiritual director of the State Branch of the NCWU. The sermon was preached by Fr. Victor Beuckman, O.S.B., who emphasized the powerful influence for good the members of both organizations could be if they would make a special effort to assert and defend Christian principles in the social environment in which each one worked and lived. Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, was present in the sanctuary.

Business sessions were conducted by the men's organization following the Mass in the morning, and on Sunday afternoon. Reports were made by the officers and standing committees, and plans were made for the work to be carried on during the ensuing year. At the Civic Forum, conducted on Sunday evening, addresses were delivered by Fr. Michael Lensing, O.S.B., Rev. A. F. Lachowsky, C.S.Sp., Most Rev. Albert L. Fletcher, Presidents Meurer and Edelman, and by Miss Genevieve

Seiter, of Conway. The speaking was preceded by a program of community singing.

A solemn Requiem Mass for the deceased members of both organizations was read by Very Rev. Otto Loeb on Monday morning, at which delegates of both organizations received Holy Communion in a body. Mr. John Maus, of Atkins, was elected President succeeding Mr. Carl J. Meuer. Other officers elected were: John J. Sponer, St. Vincent, first Vice-president; Lawrence Wewers, Morrison Bluff, second Vice-president; George H. Steimel, Pocahontas, third Vice-president; Clarence J. Pearson, Ft. Smith, Corres. Secy.; Henry Anhalt, Paris, Finan. Secretary. Rev. A. Lachowsky, C.S.Sp., of Conway, was again recommended for the office of Spiritual Director, subject to the approval of Most Rev. Bishop Morris.

Spirited Convention in Missouri

IT is almost impossible to do justice to the extensive program of the Convention conducted by the Cath. Union of Mo. and the Missouri Branch of the NCWU at Jefferson City on September 15, 16, and 17. It was indeed a working convention, animated by a fine spirit, attended by delegates willing to devote fourteen hours and more each day to an unending number of transactions. Early on the eve prior to the convention the Board of Directors met and ultimately the Board of Consultors, on which both organizations are represented. On Sunday morning the Solemn Pontifical High Mass was sung by Most Rev. George J. Donnelly, Administrator of the Archdiocese of St. Louis, *sede vacante*, while the sermon of the day was preached by Very Rev. Msgr. Henry F. Schuermann, who had chosen for his subject "Our Holy Father's Challenge," as contained in the address to the Cardinals on that memorable occasion in February of this year. The services preceded the opening session of the convention which was called to order at eleven o'clock with the usual addresses of welcome and presentation of reports by the Presidents of both sections, of the men and the women. Mr. James H. Zipf, President ad interim of the Y. M. Section, also spoke.

An outstanding feature of this opening day was the Civic Demonstration, conducted in the auditorium of the Selinger Center. Rev. Aloysius Baumann spoke on the "Front Line of the Church's Life" while Dr. Paul G. Steinbicker, St. Louis University, discussed that most important problem, "The Catholic Citizen." There was a third address on that timely topic of European Relief, by Very Rev. Msgr. R. B. Schuler, Chairman of the Archdiocese Committee on German Relief.

Of unusual interest was the session devoted to resuscitating the Young Men's Section which had not been able to function at all during the war. An interesting discussion led to the election of officers for the organization. The balance of the afternoon was devoted to Committee meetings.

Early in the evening the pealing bells of St. Peter's Church invited the delegates to attend benediction services. Immediately afterwards the Youth Meeting was called to order; a symposium of addresses had been provided for this occasion. Mr. James Zipf spoke un-

derstandingly and spiritedly on "Youth in the Front Line of the Church's Life" while Fr. Christian J. Martin discussed, objectively and seriously, "Youth's Answer to the Challenge of Our Holy Father." A third speaker, Miss Rudolphia Meyer, outlined the obligations of "Catholic Young Women in the Front Line of the Church's Life." Towards the end of the meeting Very Rev. Msgr. R. B. Schuler, who has so consistently fostered the youth movement inaugurated by the Catholic Union of Missouri, spoke on the future of the organization and ended by introducing the newly elected officers to the audience. Then at last the delegates and visitors were allowed a respite from the tasks the program provided for them, a social hour.

After the Solemn Requiem Mass for the repose of the souls of the deceased members of both organizations in Immaculate Conception Church, the joint session of men and women was called to order in Selinger Center. On this occasion the Director of the Bureau spoke briefly on the activities of the Central Bureau, but emphasized at great length the need and obligation of promoting a Catholic program of social reform based on the principles and policies contained in numerous encyclicals issued by the Popes, beginning with Leo XIII. A very interesting paper on the activities of a group of social workers in a rural parish of the Archdiocese of St. Louis was read by Miss Anna Knollmeyer. A rural pastor, Rev. William J. Drimped, spoke on the results of the efforts he has engaged in to promote a better and more satisfying life in a rural parish at Troy, Missouri. Here were contributions to rural welfare worthy of particular attention. What was left of the forenoon was devoted to business meetings; these were continued also in the afternoon, with this exception: the women conducted a special meeting. Its program provided for two speakers. Father Edward Mueth, M.M., spoke on "The Need of Religious Vocations" and Sister M. Aquilina, S.S.M., on "The Role of the Family in the Rehabilitation of the Veteran." Once more a diversion was granted the delegates, who were shown through Governor's Mansion which contains many historic souvenirs, etc. Monday night the Catholic Union conducted a meeting devoted to the discussion of the problems and possibilities of the various types of affiliated organizations. The discussions had to do with Credit Unions, Benevolent Societies, and Fraternals. Each of these categories was represented by a discussion leader and the time devoted to the subject was well spent.

On the last day of the convention, the Solemn High Mass was celebrated by Fr. Joseph H. Winkelmann for the living members of the C. U. of Mo. and the Missouri Branch of the NCWU. Following a short business session, a Credit Union Conference, presided over by Msgr. Henry F. Schuermann, occupied the forenoon. Mr. Leo J. O'Brien, Managing Director, Missouri Mutual Credit League, spoke on Credit Unions, while Mr. Philip H. Philips discussed "Blue Cross Services Through Credit Unions." At noon a banquet was served in Selinger Center where throughout the convention meals had been prepared for the convenience of the delegates. After a final business session in the afternoon, the convention came to a close with services in St. Peter's Church where the newly elected officers of

both branches were installed by Very Rev. Msgr. Martin B. Hellriegel.

The predominating features of this convention were the carefully prepared program and the spirit of willingness on the part of all the delegates to devote themselves wholeheartedly to the program prepared for them. The setting for the convention was an ideal one. The pastor of St. Peter's Church, Rt. Rev. Msgr. Joseph A. Vogelweid, and his assistants, the Rev. Frs. Schuermann and Mersinger, were unremitting in the solicitude they extended to every feature of the program and the comforts of their guests. In fact, the local features were of a nature which tends to enkindle enthusiasm and appears to make the impossible possible. From early in the morning till late at night, one felt that the direct spirit and hand of Msgr. Vogelweid was making for what in fact an abbreviated Catholic Social Week. One of its characteristics was the attendance of forty-two priests who came to Jefferson City from all parts of the State.

The newly elected officers are: Mr. Bernard Gassel, President; Mr. Herman Heuser, Vice-Pres.; Mr. Edwin Kuyath, Rec. Secy.; Mr. James H. Zipf, Corresponding and Financial Secy.; Mr. Cyril Furrer, Treasurer; and Mr. Frank X. Huss, Marshal.

Important Suggestions

AMONG the recommendations submitted to this year's Convention of the New York State Branch by its former President, Mr. Richard F. Hemmerlein, there are several deserving of the attention of all members of the CV. We mention the following three:

"A study of membership, present and potential, considering the extension of affiliation to eligible groups outside our ranks, including credit unions, and the devising of means of creating a more permanent associate membership. In this connection, the program should include the returned veteran and the Catholic youth.

"A more serious application, especially in our local branches and societies, to the study of the Papal pronouncements, particularly as they relate to national life and international relations, and, subsequently greater efforts for the widespread dissemination of the principles embodied therein.

"Continued co-operation with the Central Bureau, with greater reliance upon its services for the material pertinent to our program."

In addition Mr. Hemmerlein also pleaded for efforts to increase the circulation among our members of *Social Justice Review*.

All of these propositions are timely; they should be discussed in meetings and the results of the discussions should be carried onto the floor of the annual conventions of our State Leagues. Our members should by this time realize that they may one day be made to do and die, what they are unwilling to do and die for, if they neglect to reason why the world is in turmoil and their obligations to re-establish a sound order of things. The greater part of Europe testifies to the assertion that an evil lot befalls the somnolent and indifferent.

Kansas Leads

ON the eve of our sending the October issue of *Social Justice Review* to the press, the Bureau received another substantial gift from "the Friends of the Kansas Branch of the Central Verein and of the Kansas Branch of the National Catholic Women's Union," intended for German war relief. This gift of \$3,581.89, raises the contribution of our friends and members in Kansas to the sizeable amount of \$10,452.09.

Stringless Gifts Needed

GIFTS for relief purposes, not assigned for a particular purpose, are needed by the Bureau. The reason for this request the following quotation from a letter addressed to us by a Chaplain of the armed forces of our country stationed in Germany will explain. The letter states:

"Should you know of people who might be generous enough to send packages through the CARE agency (each package contains forty pounds of food and costs only fifteen dollars), I am sure, the people here would be eternally grateful. There is no obligation on your part to accept my recommendation; it is only because I see that dreadful suffering and the need for help that I make this request. I myself have already sent to CARE a Money Order for seventy-five dollars for five packages. But I should indeed be very grateful if among your friends, there were some who could participate in this charitable work."

Moreover, the Chaplain assures us that he has entire confidence in CARE and that it has proven a marvelous help.

Victims of Cruel Policy

FOR reasons not divulged by either of them, the government of Great Britain as well as that of France decided to retain German captives instead of releasing them as we have done. The lot of these men is, of course, almost unendurable because some of them have been in captivity for three, four and five years.

Information reached the Bureau that German books were needed for these unfortunate victims of the war. Almost weekly for the past four months a package or two has been sent across to a Chaplain who, together with other priests, visits POW Camps in England. Writing at the beginning of August this Chaplain assures us:

"Most of the books have, of course, been distributed already. Words cannot express the gratitude we feel towards you for sending us this reading matter. It is all the better the books should be second-hand, it reminds the men of the good old times, and let me tell you that everyone of the books is most useful and just the literature our Catholics need."

In response to an inquiry whether we should also send catechisms, as we had done to POW Camps in our country, and more prayer books, the letter-writer states: "Yes, do send us some catechisms and also prayer books, if more copies of *Trost im Gebet* are available."

"Every week-end," the communication continues, "I am out in the camps with one or two other Fathers. Over the past week-end I visited nine camps; on Sunday I said three Masses, preached four times and gave two lectures. I can assure you the men are very pleased to have the visit of a German speaking priest. But they need so many things. With the few shillings per week paid them they can buy very little, so they are most grateful to receive a few articles from us. There is no complaint about food or treatment, but with every new day they become more restless because of the uncertainty regarding the duration of their captivity. Distressing letters reach me from old parents in Germany who can no longer work their farms or business alone, and from wives with children who are starving because there is no father to work for them. Letters of such a nature make the prisoners very bitter and it takes a lot of persuasion to show them the need of patience, But reading matter soothes many troubled minds."

The last letter received from this priest asks for sheet music because a well-known German musician "is trying to work up an orchestra with about twenty members. They have a few instruments and hope to get more, but music is needed more than anything else." By now this need too has been filled by us.

Convention Echoes

ALTHOUGH only a moderate sum had been collected for the new CV Banner, blessed at the Newark Convention, \$102 remained of the fund on account of the modest charge made by the Sisters of the Precious Blood of O'Fallon, Missouri, who executed the work. The amount oversubscribed was donated to the Sisters for the benefit of their mission in Finland, which was initiated some years ago and continued in a very remarkable manner during all the years of the war.

At the time of the National Convention, the Promotion Fund, inaugurated at the Milwaukee Conference, in August, 1945, for the purpose of extending the organizational work of the CV, amounted to \$1612.49.

Affiliated societies are requested to notify the General Secretary, Mr. Albert Dobie, of any contributions made to the War Relief Services, so that the proper credit may be given to the Central Verein for such contributions.

Years ago the Cath. Union of Missouri conducted a convention at Hermann, a fine little town on the Missouri River. The parish there is in charge of Franciscan Fathers. In his farewell address to the delegates, the pastor, a pious, kindly old Friar, stated, he had been deeply impressed with the fact that the convention was no mere meeting but partook of the nature of a retreat. We understand that the Archbishop of Newark, Most Rev. Thomas J. Walsh, in the course of a conversation exclaimed: "Why this was no convention, it was a retreat!" No finer compliment could have been paid the delegates of both organizations than that expressed by Archbishop Walsh.

The General Secretary of the CV, Mr. Albert Dobie, was requested to secure the names of the Spiritual Directors of societies affiliated with the Central Verein. Local organizations are asked to co-operate with him in this regard, because it is necessary the officers of the CV should at times communicate with priests interested in affiliated societies.

It was decided at the National Convention that every local society should be requested to subscribe to *Social Justice Review* for the benefit of its spiritual director, unless he already receives our official publication. But this should be done after the aims, purposes and methods of the CV have been explained to the spiritual director by the officers of the societies.

A radiogram from Berlin, addressed to the Newark Convention of the CV and NCWU by Most Rev. Aloysius Muench and Mr. Theobald Dengler, stresses the need for shipments of food, clothing, shoes and medicine. As the senders of this communication emphasize, conditions are so pressing because of the *Ost-flüchtlinge*, that is the men, women and children exiled from their ancient homes in lands east of the Oder.

While this radiogram was dated on August 16, Mr. Dengler had even previously addressed a communication to the President of the Central Verein stating: "Never before did the Catholics of Germany look with greater hope for moral support as well as material assistance than at this time of great trials and tribulations. Do grant them encouragement and confidence."

A Board of Directors meeting at Newark adopted a By-Law which restricts the loan of books or other printed matter now in the General Library or the Library of German-Americana of the Central Verein other than those recently published. In the latter case a deposit representing the list price of a book must be demanded.

Upon the request of the St. Henry's Benevolent Society of Evansville, Indiana, this faithful organization was elected to individual membership in the CV at Newark.

At the Convention of the CV of New York, Centennial Council, Catholic Benevolent League, re-affiliated with the Branch after a period of five years.

An important result of the National Convention of the CV is the "Declaration of Principles and Policies." A product of the deliberation of the Resolutions Committee, the statements were read, discussed and adopted unanimously by the delegates in the course of a meeting largely devoted to a presentation of these resolutions.

The document, printed in the form of a 16-page leaflet, has now come from the press. Since it is intended as the basis of the attitude our members should adopt toward some of the major problems of our days, it should be read, studied and discussed at the meetings of local organizations during the coming fall and winter. Copies can be obtained in reasonable quantities by addressing the Central Bureau. The "Declaration" is published with the Imprimatur of the Ordinary of the Archdiocese of St. Louis.

DECLARATION OF PRINCIPLES

Adopted by the Ninety-first Convention of the Cath.
Central Verein of America at Newark, N. J.,
August 15-19, 1946

Totalitarian Systems

A society thus torn from its moorings cannot escape catastrophes. The history of many nations which in the past two hundred years have either passed through periods of agony or have been swept from proud positions into insignificance or oblivion, presents an ominous warning to every nation, no matter how mighty and strong today.

Only a few decades ago all outward indications seemed to proclaim an unexcelled progress of civilization, combined, at least in most of the leading nations, with an extent of prosperity and comfort the like of which had never before been experienced in history. At the same time international conferences and agreements promised a long era of peaceful progress. Those who for a long time warned against deceiving outward appearances, pointing out dangerous faults in national and international relations, were brushed aside by an unbelieving world as unrealistic pessimists and false prophets.

And then bitter conflicts between Capital and Labor arose and were waged with increasing fury and the political structure changed in many a country. And then broke the long impending storm in the international scene; the first World War raged for more than four years. It was only the beginning of the great struggle which was to upset the existing order.

The settlements decreed by the victorious nations were entirely inadequate to restore the equilibrium and bring back peace to the world. Frustrated national ambitions could be subdued by arbitrary decisions and superior force, but could not be eradicated by the same means. The economic difficulties, even more complicated after the war because of the temporary artificial boom and shortsighted political rearrangements of the peace treaties, led to an international crisis which in our own country is remembered as The Depression.

Guided by sterling faith and the precepts of God's law, human society will always overcome difficulties insurmountable though they may seem. Without these lodestars it will sink deeper and deeper into the abyss of futile endeavor and reckless daring.

Out of the ruthless struggle between classes and classes, governments and governments, nations and nations, emerged a new social, political, and economic theory—Totalitarianism. The Totalitarian systems seek to dominate the total man, the whole man, body and soul, aim at control over the most intimate regions of the spirit. They are only secondarily systems of politics and economics. They are religious, substitutes for religions which they attempt to stamp out because of their inhibitions on brutal force and human passions. While religion demands things that are God's to be left to God, these false new religions insist that even the things of God belong to Caesar.

This is true not only of National Socialism but of every totalitarian system, particularly Communism. And there can be no blinking of the fact that even democratic systems have become tainted and blighted by To-

talitarianism. These systems, in their European form, "arose," to quote an outstanding writer and radio speaker, "in part as a reaction against the excesses and defects of the secularist and materialist culture."

Totalitarianism in its German form has pushed the world into the most ferocious war of all history. After having brought indescribable misery upon many nations and their own countries, the exponents of National Socialism together with the exponents of Italian Fascism reaped what they had sowed or are at present awaiting their day of judgment.

Totalitarianism, however, is not dead. It lives on in Soviet Russia which, with the aid of Lend-Lease, the military victories of our armed forces, and the political commitments of the Statesmen of the Western Powers, emerged from the war as one of the most powerful nations of all history.

Russian Totalitarianism

Sprawled over the entire northern part of Asia and reaching deep into Europe, important parts of which it dominates either by actual conquest and occupation or through satellite nations ruled by Communists, Soviet Russia is today one of the foremost great Powers with actual and potential resources of huge proportions. While many still dream of the idealistic theory of One World, debates at the present so-called Peace Conference in Paris point with increasing insistence to the formation of an Eastern and a Western Bloc, clearly indicating a new phase of power politics with all the ominous implications of new wars of continents against continents.

This in itself is a frightful prospect. The terrible conflicts of the past decades have re-affirmed the old lesson of history that wars fail to solve international problems but on the contrary add new complications to the difficulties they had been supposed to remove.

The threatening struggle between power blocs, however, is aimed not merely at political and economic supremacy but brings to a head the clash of conflicting philosophies and theories.

While the countries lining up in the incipient Western Bloc attempt to save and rehabilitate the capitalistic order with all its faults, and thus to bring about at least a temporary stabilization, it is Russia's aim to replace the old order, by means of a world-wide proletarian revolution, with the dictatorship of the proletariat and Communistic Totalitarianism as the goal.

We reject Totalitarianism in any form, and therefore are opposed to Soviet Communism as strongly as we were opposed to Naziism. Both of these totalitarian systems disregard the natural law in dealing with the individual, the family and Society, and concentrate all power in the State tyrannically ruled by one party which in turn is subject to the arbitrary will of a small group of men under the despotic authority of one man. Moreover, Communism, no less than Naziism, is a bitter enemy of the Catholic Church and, in fact, of every religion, although it notoriously uses the Orthodox Church, as re-established under Soviet Rule, as one of its political tools. The party—their party—and the State are the only gods they recognize.

However, our well-founded opposition to Communism cannot disregard the fact that with all its essential faults and its fundamentally false philosophy it

nevertheless is "in part a reaction against the tendencies and defects of a secularist and materialist culture."

This is an important point which may not be overlooked with impunity in any effort to counteract Communist propaganda and oppose Communism in its different manifestations. No benefit will be gained from mere negation, a great Catholic leader once said. Communism cannot be subdued by force or by legislation alone or by a combination of the two.

If we wish to combat it successfully, we will have to take into account its character as a reaction to existing evils. We must, therefore, first of all endeavor to remove these ills with all legitimate means at our disposal, and secondly work incessantly and consistently for a sound social and economic order.

Furthermore, we may not expect a successful outcome of the struggle with Communism in a society saturated with materialism and selfishness, and for this reason willing to accept any theory which, however spuriously, holds out the promise of material improvement. We must recognize the fact that many, because of scandalous abuses and injustices committed under high-sounding slogans, have become suspicious and disdainful of the concepts of democracy and freedom. And a world-wide propaganda, cleverly exploiting the rôle which Russia's armies played in the struggle with Nazism, has succeeded in persuading multitudes of our fellowmen that Communism will rectify the fateful mistakes of the Capitalistic system.

(To be concluded)

Branch and District Meetings

REPORTS on the National Convention were made by President Edward Hesse and Mr. Albert Dobie at the fall quarterly meeting of the Connecticut State Branch of the CV in St. Mary's Parish, Meriden, on September 8. It was decided the men should co-operate with the State Branch of the NCWU in bringing Fr. Albert Steffens to Connecticut to deliver an illustrated address on the obligation in charity of aiding German War Relief.

Rev. Joseph Rewinkel reported on the status of the Seminary Burse, which at the time amounted to \$6457.50. President Hesse read an account, submitted by Mrs. G. Wollschlager, President of the women's organization, showing the donation of parishes, or organizations and individuals to the Burse fund. The men's organization is endeavoring to obtain additional contributions.

Mr. E. Hesse stated that copies of the first edition of the "Digest," to be published by the men's branch would be mailed to members in December. An account of the State Branch Convention held in St. Cecilia's Parish, Waterbury, on June 10, was read by State Secretary Edward Lemke.

The penny collection taken up at the close of the meeting, amounting to seven dollars, was donated to German War Relief.

An account of the National Convention in Newark, N. J., was submitted to the September meeting of the St. Louis District League by President Bernard Gassel. Msgr. H. F. Schuerman, pastor of St. Engelbert's Par-

ish, where the meeting was held, spoke on the motto of the CU Convention regarding the laity being "in the front line of the Church's life." The Monsignor emphasized that too many Catholics today are not articulate regarding their Faith and mentioned a case that came to his attention, where an elderly couple had been without the benefits and consolations of religion for almost fifty years because of the failure of lay Catholics to take action in the matter.

President Arthur Hannebrink, of the CU of Missouri, discussed the highlights of the coming State Convention. Secretary A. J. Starmann referred to the address on Education at the August meeting, and suggested that the League should grant consideration to the erection of a Catholic vocational school in St. Louis to better prepare those students mechanically inclined for their life work. It was mentioned that already thought had been given to such a school to be established on an interparochial basis for pupils of the seventh and eighth grades.

The transportation of parochial school children on the public school buses was also discussed. Mr. Michael Siemer, Sr., spoke of his efforts to enlist young men in the program of the CU of Missouri. A penny collection was taken up at the close of the meeting.

Miscellany

THROUGH the courtesy of the Rt. Rev. Msgr. Joseph A. Klug, pastor of St. Joseph's Church, Andale, Kansas, it will be possible for the State Branch of the CV to conduct its annual Convention in his parish on October 24.

Our surmise that the Bureau should be prepared to send prayer books to Germany, has now been confirmed by a letter stating: "Kindly send me some German prayer books and literature. The Catholic people in Germany have nothing to read."

We are collecting also books on theology, philosophy, etc., to be forwarded to German priests. One request for books of this kind has already reached us.

Two new Life Members came into the Central Verein in recent months. Mr. Leo M. J. Dielmann, of San Antonio, Texas, belongs to a family which has promoted the cause of our organization consistently over the years. Mr. Dielmann's father was one of the founders and an early president of the CV of Texas; he himself was president of the organization during the trying period of and after the First World War.

Unsolicited, out of pure interest in the organization, one of the outstanding members of the Catholic Union of Arkansas applied for Life Membership in the CV at Newark. Mr. Leo Hammer, of Fort Smith, Arkansas, has for years in his quiet and unobtrusive manner promoted Catholic social action and works of charity.

The author of two brochures on Mexican history, published by the Central Bureau, the Rev. Francis Borgia Steck, Ph.D., O.F.M., over a number of years professor of Latin-American History at the Catholic University of America, has been unanimously elected a member of

the Royal Academy of History at Madrid. The insignia of the learned institution, which honored the American scholar, will be formally conferred upon Father Francis Borgia on the occasion of the dedication, October 12, of the new headquarters and residence of the Academy of American Franciscan History in Washington, of which he is a member.

Among other books, addressed to a missionary seminary in India was a copy of Coulton's volume on "The Middle Ages." The institution's Rector writes us: "It will prove very useful to the professor of history, and through him, to the students. In these far-away Himalayas we have no access to Public Libraries where works of a more theoretical character could be found and consulted. That is why a work like Coulton's, which, but for your kind generosity, we would never have acquired, is very much appreciated indeed."

Writes a missionary from India: "Your staff's loyalty to me by sending me literature during all of the years of the war has been most touching and will be long remembered."

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
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Central Bureau Emergency Fund

Previously reported: \$6.75; N. N., Ark., \$10; Total to including September 17, 1946, \$16.75.

Donations to Central Bureau

Previously reported: \$62.79; Martina Rival, Conn., \$3; Henry Koehler, N. J., \$3; J. F. Hunkler, N. Y., \$5; Mrs. J. Breen, Ohio, \$2; T/S M. P. Bubick, Tex., \$5; N. N., Wis., \$1; CWU of Tex., \$17.25; German Cath. Fed. of Calif., \$1; Total to including September 17, 1946, \$100.04.

Central Bureau Expansion Fund

Previously reported: \$430.00; Estate Carl Sippel, Pa., \$225; Leo Hammer, Ark., for Life Membership, \$100; Wm. Hemmerlein, N. Y., a/c of Life Membership, \$50; Jacob F. Hunkler, N. Y., balance of Life Membership, \$35; Total to including September 17, 1946, \$840.00.

St. Elizabeth Settlement

Previously reported: \$2317.93; From children attending, \$780.50; Interest income, \$2; Total to including September 17, 1946, \$3,100.43.

Catholic Missions

Previously reported: \$2625.45; W. B. Flershem, Ill., \$5; C. T. Suffa, Conn., \$5; S. Stuve, Mo., \$1; Mrs. F. A. Michalka, Tex., \$25; M. Mohr, Kan., \$25; Rev. M. Schmitz, Ind., \$8; Jos. Michalka, Tex., \$5; August Michalka, Tex., \$5; Jos. Lohmann, Canada, \$5; Mrs. R. Hauk, Canada, \$12; Dina Geenen, Wis., \$5; Mrs. Th. Roth, Wis., \$2; Jos. Koefler, Wis., \$6; Frk. Jungbauer, Minn., \$10; M. S. Lemke, Conn., \$25; Third Order of St. Francis, Assumption Grotte Fraternity, Detroit, Mich., \$10; Frk. Geiger, Minn., \$20; Frk. Marschke, N. D., \$1; Mrs. A. Boeing, Ill., \$15; Mrs. J. Breen, Ohio, \$10; Mrs. Klinkhammer, Minn., \$10; Holy

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Chaplains' Aid Fund

Previously reported: \$66.00; Penny collection St. Francis de Sales Benevolent Soc., St. Louis, \$3.35; Altar Society Holy Trinity Parish, St. Louis, \$5; CWU of Cath. State League of Tex., \$5; Total to including September 17, 1946, \$79.35.

European Relief

Previously reported: \$3012.97; M. Mohr, Kans., \$25; P. N. Betzen, Kans., \$100; Hy. Arnke, Calif., \$10; N. N., Arkansas, \$250; Ch. F. Hilker, Ind., \$50; Mission Exhibit Mite Box, CCV of A Convention at Newark, N. J., \$40.57; per Wanderer Printing Co., St. Paul, Minn., \$1000; Jos. H. Kiefer, M.D., Ill., \$10; N. N., Rochester, N. Y., \$5; Conn. Branch CCV of A, \$7; Rev. Jos. Hensbach, S. D., \$20; N. N. W., Kans., \$100; Friends of the CV in Kansas, \$3581.89; Total to including September 17, 1946, \$8,212.43.

Gifts in Kind

were received from the following men and organizations of men, including receipts of September 17, 1946:

Articles for Church and Sanctuary Use, from: Geo. J. Philipp and Sons, Ind. (vestment material).

Wearing Apparel, from: S. Stuve, Mo. (clothing, hats, shoes); Rev. Rewinkel, Conn. (gloves).

Magazines and Newspapers, from: S. Stuve, Mo. (newspapers); B. Herder Book Co., Mo. (magazines and newspapers).

Miscellaneous, from: Rev. Rewinkel, Conn. (missals, rosaries, purses); Rev. Jos. Klobouk, Tex. (16 Linguaphone records); J. L. Seiz, N. J. (holy pictures, medals, prayer books, pamphlets); S. Stuve, Mo. (glassware, tinware, chinaware, set of candle sticks, trinkets); St. Joseph's Church, Ellinwood, Kansas (rosaries, medals, scapulars, holy pictures, prayer books, rolled bandages).